

SAINT BASIL  
Archbp. of Caesarea in Cappadocia. Epistola  
THE LETTERS

WITH AN ENGLISH TRANSLATION BY  
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ADDRESS TO YOUNG MEN ON  
READING GREEK LITERATURE

WITH AN ENGLISH TRANSLATION BY  
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IN FOUR VOLUMES  
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## PREFATORY NOTE

THE present volume marks the fourth and last of the collected Letters of St. Basil in the Loeb Classical Library and includes Letters CCXLIX to CCCLXVIII. Of these, the last two are here added to the corpus of Basil's letters for the first time. Furthermore, many of the later letters of this volume appear here with an English translation for the first time. Most of the *dubia* and *spuria* are included in this volume, and wherever possible I have attempted to summarize the best scholarly opinion regarding their authenticity and to add such new evidence as I have been able to find.

The text of this fourth volume has been treated exactly as that of the second and third volumes. Letters CCXLIX to CCCLVI, exclusive of Letter CCCII, appear in the MS. known as Coisslinianus 237 (sig. = E), and do not occur in any of the other MSS. collated by me. Letters CCCII and CCCLVII to CCCLXVIII appear in no MS. collated by me. Accordingly, as in the preceding two volumes, the readings from E are my own, all others have been taken over from the Benedictine and Migne editions, and the sigla used in these editions, though often unique, have been kept in all cases. As hitherto, by *editi antiqui* I mean all editions prior to the Benedictine; by *editi* all existing editions.

## PREFATORY NOTE

For assistance in bringing the present volume to completion I wish to thank the members of my Greek Seminar during the academic years of 1928-29 and 1929-30. I wish to thank also Sister M. J. Annette of the Sisters of Mercy of Hartford, Connecticut, for very valuable assistance in preparing the MS. for the printer. At the completion of my entire task of four volumes, it would be ungrateful indeed did I not mention the unceasing patience and scholarly contributions throughout of Professor Edward Capps, one of the editors of the Loeb Classical Library.

ROY J. DEFERRARI.

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## THE BASIL-LIBANIUS CORRESPONDENCE

(LETTERS CCCXXXV TO CCCLIX)

LIBANIUS was the greatest of the pagan rhetoricians of the fourth century. Basil was for a short period one of his pupils; and Libanius is said to have possessed great admiration for the extraordinary intelligence and virtue of the young Christian. Twenty-five letters, CCCXXXV to CCCLIX, in the Benedictine edition of Basil's letters have been ascribed to a correspondence between these two men. The authenticity of this correspondence, however, has been the subject of much dispute.

The general status of the question to-day may be summarized as follows: Letters CCCXXXVI to CCCXLIII, and Letters CCCXLV and CCCLVIII, are authentic because of their position in the manuscript tradition and because of the historical information contained therein; Letters CCCXLIV and CCCXLVI are authentic because of their position next to Letter CCCXLV in the Aa family, and because of the relation of Letter CCCXLIV to Letter CCCXLIII; Letters CCCXLVII to CCCLVI are spurious in spite of the mention of the speech of Libanius in several of them, since they are ignored in the best manuscripts both of Basil and Libanius,

## THE BASIL-LIBANIUS CORRESPONDENCE

and since their content and style are quite unworthy of the two men; Letters CCCLVII and CCCLIX are spurious or at least very doubtful, because they are lacking in all the Basilian manuscripts and no positive reason exists for considering them authentic.

The entire question, however, needs to be studied anew, especially in the light of our new knowledge of the manuscript tradition and of our better understanding of St. Basil's language.

The following works will give the reader a history of the controversy and a detailed presentation of the *status* of the question:

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Laube, A.: *De Literarum Libanii et Basilii commercio*. Diss. Breslau, 1913.

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Seeck, C.: "Die Briefe des Libanius zeitlich geordnet" in *Texte und Untersuchungen*, 30 N.F. 15, 1906-30-34; 468-471. In *Rhein. Mus.*, 73 (1920), 84-101.

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COLLECTED LETTERS OF  
SAINT BASIL

# ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΒΑΣΙΛΕΙΟΥ ΕΠΙΣΤΟΛΑΙ

## CCXLIX

Ἀνεπίγραφος, ἐπ' ἀνδρὶ εὐλαβεῖ

Συγχαίρω τῷ ἀδελφῷ τῷδε, καὶ τῶν ἐνταῦθα  
θορύβων ἀπαλλασσομένῳ, καὶ τὴν σὴν εὐλάβειαν  
καταλαμβάνοντι. ἀγαθὸν γὰρ αὐτῷ ἐφόδιον  
πρὸς τὸν ἐφεξῆς αἰῶνα, τὴν μετὰ τῶν φοβουμένων  
τὸν Κύριον ἀγαθὴν διαγωγὴν, ἐξελέξατο. ὃν καὶ  
παρατιθέμεθά σου τῇ τιμιότητι, καὶ παρακαλῶ  
δι' αὐτοῦ εὐχεσθαι ὑπὲρ τῆς ἐλκεϊνῆς ἡμῶν ζωῆς,  
ἵνα, ῥυσθέντες τῶν πειρασμῶν τούτων, ἀρξώμεθα<sup>1</sup>  
δουλεύειν τῷ Κυρίῳ κατὰ τὸ εὐαγγέλιον.

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Πατροφίλῳ, ἐπισκόπῳ τῆς ἐν Αἰγλαῖς ἐκκλησίας

Ὅψ' ἐμὲν ἐδεξάμην τὰς ἐπὶ τοῖς προτέροις γράμμα-  
σιν ἀποκρίσεις, ἐδεξάμην δ' οὖν ὁμῶς<sup>2</sup> διὰ τοῦ

<sup>1</sup> ἀξιώμεθα editi antiqui.

<sup>2</sup> om. E.

<sup>1</sup> Written in 376.

<sup>2</sup> Written in the summer of 376. Cf. Loofs, p. 8, note 2. Aegae, a city of Cilicia, modern Ayas. Cf. Lucan, 3. 227: *Mallos, et extremæ resonant navalibus Aegae*. "Mallus and remote Aegae resound with dockyards." There were also towns of the same name in Achaia, Macedonia, Euboea, and Aeolia.

# COLLECTED LETTERS OF SAINT BASIL

## LETTER CCXLIX

WITHOUT ADDRESS, WITH REFERENCE TO A PIOUS MAN <sup>1</sup>

I CONGRATULATE this brother, both for freeing himself from the tumults of this world and for visiting your Reverence. For a good viaticum has he chosen for himself to the future world—a goodly life with those who fear the Lord. And him do we commend to your Honour, and I urge you through him to pray for our miserable life, that being freed from these present trials we may begin to serve the Lord according to the Gospel.

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TO PATROPHILUS, BISHOP OF THE CHURCH OF AEGAE <sup>2</sup>

LATE indeed did I receive the answers to my former letters, but nevertheless I did receive them through

During the controversy between Eustathius, Bishop of Sebaste, and St. Basil, their mutual friend, Patrophilus, Bishop of Aegae, was troubled about his relations with the two opposing bishops. For some time he pursued the policy of silence with respect to Basil. When finally persuaded to resume his correspondence with Basil, he addressed himself to him on behalf of Eustathius. Basil replied with Letter CCXLV, wherein he laments the errors of Eustathius and asks

ποθεινοτάτου Στρατηγίου, καὶ εὐχαρίστησα τῷ Κυρίῳ, ὅτι διαμένεις ὁ αὐτὸς ἐν τῇ πρὸς ἡμᾶς ἀγάπῃ. ἃ δὲ νῦν κατηξίωσας περὶ τῆς αὐτῆς ὑποθέσεως ἐπιστεῖλαι, ἀπόδειξιν ἔχει τῆς ἀγαθῆς σου προαιρέσεως, ὅτι φρονεῖς τὰ δέοντα, καὶ συμβουλεύεις ἡμῖν τὰ λυσιτελῆ.

Πλὴν ἀλλ', ἐπειδὴ πάλιν ὁρῶ μακρότερόν<sup>1</sup> μοι τὸν λόγον γινόμενον, εἰ μέλλοιμι πρὸς ἕκαστον τῶν ἐπεσταλμένων παρὰ τῆς σῆς συνέσεως ἀποκρίνεσθαι, τοσοῦτον λέγω· ὅτι τὸ τῆς εἰρήνης καλόν, εἰ μὲν ἐν τῷ ὀνόματι τῆς εἰρήνης περιγράφεται μόνῳ, καταγέλαστόν ἐστι τὸν δεῖνα καὶ τὸν δεῖνα ἐκλεγομένους, τούτοις μόνον μεταδιδόναι τοῦ εἰρηνεύειν,<sup>2</sup> ἑτέρους δὲ μυρίους ἀποκλείειν τῆς πρὸς τὸ καλὸν κοινωνίας· εἰ δὲ ἡ πρὸς τοὺς βλαβεροὺς συμφωνία ἐν εἰρήνης προσχήμετι τὰ τῶν πολεμίων τοὺς προσδεχομένους ἐργάζεται, σκόπει<sup>3</sup> τίνες εἰσὶν, οἷς ἀνέμιξαν ἑαυτούς, οἱ τὸ ἄδικον μῖσος ἐμίσησαν ἡμᾶς, ἀλλ' οἱ τῆς μερίδος τῶν ἀκοινωνήτων ἡμῖν· οὐδὲ γὰρ δέομαι νῦν ὀνομαστὶ μεμνήσθαι. οὗτοι καὶ ἐκλήθησαν παρ' αὐτῶν εἰς τὴν Σεβάστειαν, καὶ παρέλαβον τὴν ἐκκλησίαν, καὶ ἐλειτούργησαν ἐπὶ τοῦ θυσιαστηρίου, καὶ τοῦ ἰδίου ἄρτου παντὶ μετέδωκαν τῷ λαῷ, ἐπίσκοποι

<sup>1</sup> μακρόν tres cod. antiqui.

<sup>2</sup> εὐρηναίου Vat., Reg. sec., et Coisl. sec.

<sup>3</sup> σκόπησον editi antiqui.

Patrophilus whether he will remain in his communion or will join Eustathius. After some delay, Patrophilus replied, expressing his loyalty to Basil, but still pleading for his friend, Eustathius. Basil answered with the present letter. He



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most beloved Strategius,<sup>1</sup> and I thanked the Lord that you were continuing the same in your love towards us. And what you have now deigned to write on the same subject gives proof of your good-will, since you think what is fitting, and you advise what is to our advantage.

But yet, since I again perceive that my discussion will become too long, if I set out to answer each of the matters about which your Intelligence wrote, I shall say only this: that regarding the blessing of peace, if it is limited by the name of peace alone, it is ridiculous for us, selecting one here and one there, to share a life of peace with these only, but to exclude countless others from sharing in the blessing. But if agreement with the harmful under the appearance of peace brings acts of hostility upon those who accept it, consider who those are with whom they have mingled—men who hated us with an unjust hatred; who belong, moreover, to the faction of those not in communion with us; for I need not now mention them by name. These have even been summoned by them to Sebaste, and they have taken over the church, and they have performed the sacrifice on the altar,<sup>2</sup> and they have shared their own bread with all the laity,<sup>3</sup> being proclaimed

first expresses his gratitude for Patrophilus' decision, but reaffirms his position with respect to Eustathius.

<sup>1</sup> The presbyter through whom letters about Eustathius passed between Basil, Patrophilus, and Theophilus. Cf. Letters CCXLIV and CCXLV.

<sup>2</sup> Cf. Ex. 28. 43: *ὅταν προσπορεύωνται λειτουργεῖν πρὸς τὸ θυσιαστήριον*. "When they approach to the altar to minister in the sanctuary."

<sup>3</sup> The Holy Eucharist was distributed to the people by the newly-proclaimed bishops, despite the fact that the latter were in heresy.

κηρυσσόμενοι παρὰ τῷ ἐκεῖ κλήρῳ καὶ διὰ πάσης τῆς χώρας ὡς ἅγιοι παρ' αὐτῶν καὶ κοινωνικοὶ παραπεμπόμενοι. ὧν εἰ χρὴ ἐλέσθαι τὴν μερίδα, καταγέλαστόν ἐστιν ἐκ τῶν ὀνύχων ἄρχεσθαι, καὶ μὴ αὐταῖς αὐτῶν ταῖς κεφαλαῖς προσδιαλέγεσθαι.

Εἰ μὲν οὖν οὐδένα δεῖ καθόλου αἵρετικὸν νομίζειν οὐδὲ ἐκτρέπεσθαι, ἀντὶ τίνος, εἰπέ μοι, σεαυτὸν ἀφορίζεις σὺ καὶ ὑποστέλλῃ τὴν τινων κοινωνίαν; εἰ δέ εἰσὶ τινες φευκτοί, κατὰ τὸν τῆς ἀκριβείας λόγον εἰπάτωσαν ἡμῖν, οἱ πάντα ἀκριβεῖς, τῆς ποίας εἰσὶ μερίδος, οὗς ἐκ τῆς Γαλατίας πρὸς ἑαυτοὺς προσηγάγοντο.<sup>1</sup>

Ταῦτα εἰ μὲν ἄξια λύπης σοι καταφαίνεται, τοῖς αἰτίοις τούτων λογίζου τὸν χωρισμόν· εἰ δὲ ἀδιάφορα κρίνεις, σύγγνωθι<sup>2</sup> ἡμῖν μὴ καταδεχομένοις<sup>3</sup> τῆς ζύμης γενέσθαι τῶν ἑτεροδιδασκαλούντων.<sup>4</sup> ὥστε, εἰ δοκεῖ, τῶν εὐπροσώπων ἐκείνων<sup>5</sup> ἀφόμενος λόγων, ἐν πάσῃ παρρησίᾳ ἔλεγχε τοὺς μὴ ὀρθοποδοῦντας πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου.

<sup>1</sup> ἐπηγάγοντο Medicaeus Codex.

<sup>2</sup> συγγνώση Coisl. sec. et Reg. sec. <sup>3</sup> καταδεχομένης E.

<sup>4</sup> ἑτεροδιδασκόντων Coisl. sec. et Reg. sec.

<sup>5</sup> om. Harl. et Med.

<sup>1</sup> In the early days election of a bishop was made by the people. According to St. Cyprian the choice of the bishop rested with the community and the neighbouring bishops. Later, the Council of Nicaea required that the bishops of the province be present at the election. Three sufficed, provided the others confirmed the choice in writing. Confirmation of a bishop so elected was reserved to the metropolitan. This rule was evidently disregarded by the clergy in question.

<sup>2</sup> i.e. if communion with those whom Eustathius advocates must be accepted, it is ridiculous not to give the same honour

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bishops by the clergy there,<sup>1</sup> and being escorted by them throughout the whole country as if they were saints and in communion. If we must adopt the faction of these men, it is ridiculous to begin with the toe-nails instead of addressing ourselves to their very heads.<sup>2</sup>

Now, if we ought to regard nobody at all as heretical nor turn away from him, for what reason, tell me, do you separate yourself and avoid the communion of some? But if any are to be shunned, let them, precise as they are in all things, follow the methods of precision and tell us to what faction those belong whom they have invited from Galatia to join them?

If these matters seem deplorable to you, attribute the separation to those who are responsible for these things; but if you judge these things indifferent, forgive us for not suffering ourselves to become of the leaven of those who teach a different doctrine.<sup>3</sup> Therefore, if so it seems best, discarding those specious arguments, with all outspokenness refute those who do not walk uprightly according to the truth of the Gospel.<sup>4</sup>

to their leaders, Euzoius, Eudoxius, and the more impudent Arians.

<sup>3</sup> Cf. Matt. 16. 12: τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων, ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων. "Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees." Cf. also Greg. Naz., *Orat.* 12, where he speaks in similar vein. Cf. also 1 Tim. 1. 3: ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν. "That thou mightest charge some not to teach a different doctrine."

<sup>4</sup> Cf. Gal. 2. 14: ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου κτλ. "But when I saw that they walked not uprightly unto the truth of the Gospel," etc.

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Τοῖς Εὐαϊσηνοῖς<sup>1</sup>

Εἰ καὶ πολὺ τὸ πλήθος τῶν περιεχόντων<sup>2</sup> ἡμᾶς πραγμάτων καὶ φροντίσι μυρίαῖς συνέχεται ἡμῶν ἡ διάνοια, ὅμως οὐδέποτε τῆς μνήμης ἡμῶν ἐξεβάλομεν<sup>3</sup> τὴν περὶ τῆς ὑμετέρας ἀγάπης μέριμναν, δεόμενοι τοῦ Θεοῦ ἡμῶν διαμεῖναι ὑμᾶς ἐν τῇ πίστει, ἐν ᾗ ἐστήκατε καὶ καυχᾶσθε ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. τῷ ὄντι γὰρ δυσεύρετον<sup>4</sup> λοιπὸν καὶ πάνυ σπάνιον ἰδεῖν ἐκκλησίαν εἰλικρινῇ, μηδὲν ἐκ τῆς τῶν καιρῶν<sup>5</sup> χαλεπότητος παραβλαβεῖσαν, ἀλλ' ἀκεραίαν<sup>6</sup> καὶ ἄθραυστον τὴν ἀποστολικὴν διασώζουσαν διδασκαλίαν, οἷαν τὴν καθ' ὑμᾶς ἔδειξεν ἐν τοῖς παροῦσι καιροῖς ὁ ἀναδεικνὺς τοὺς καθ' ἐκάστην γενεὰν ἀξίους τῆς ἑαυτοῦ κλήσεως.

Καὶ δῶῃ Κύριος ὑμῖν τὰ ἀγαθὰ Ἱερουσαλὴμ τῆς ἁνῶ, ἀνθ' ὧν τὰς ψευδεῖς καθ' ἡμῶν διαβολὰς ἐπὶ τὰς τῶν ψευδολόγων κεφαλὰς ἀπεπέμψασθε,

<sup>1</sup> Εὐαϊσηνοῖς E, eadem manu additur Θουσιανοῖς; Εὐασινοῖς Med.; Εὐβισσηνοῖς Reg. sec.

<sup>2</sup> περισχόντων editi antiqui; φροντίσι δειναῖς duo recen. MSS.

<sup>3</sup> ἐξεβάλλομεν E.

<sup>4</sup> δυσάρεστον editi antiqui.

<sup>5</sup> τοῦ καιροῦ Vat., Coisl. sec., Reg. sec.

<sup>6</sup> ἀλλ' ἀκεραίαν om. unus ex tribus Regiis.

<sup>1</sup> Written late in December of 376. Cf. Loofs, p. 8, note 2. Eustathius is now openly at variance with the orthodox bishops, and has declared war on Basil. On Eustathius see earlier letters, and especially Letters LXIX and LXXIX. In the present letter to the Evasenians, who had rejected the advances of Eustathius, Basil exposes Eustathius in his true

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TO THE PEOPLE OF EVAESAE <sup>1</sup>

ALTHOUGH great is the number of the affairs that surround us and our mind is beset with countless cares, yet at no time have we banished from our thought solicitude for your Charity, praying to our God that you might abide in that faith wherein you stand and glory in the hope of the glory of God.<sup>2</sup> For truly it is hard to find nowadays, and very rare to behold, a church that is pure, in no wise damaged by the difficulties of the times, but preserving intact and unharmed the apostolic doctrine, such as He has displayed among you in the present times, who makes manifest in every generation those worthy of His vocation.

And may the Lord grant unto you the blessings of the Jerusalem which is above <sup>3</sup> in return for your having sent the false accusations directed against us back upon the heads of the falsifiers, not granting

light. Evaesae is possibly Ptolemy's Σείονα; now Yogounes, i.e. Ἅγιος Ἰωάννης.

<sup>2</sup> Cf. Rom. 5. 2 : δι' οὗ καὶ προσαγαγὴν ἐσχίκαμεν, τῇ πίστει εἰς τὴν χάριν ταύτην, ἐν ᾗ ἐστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ. "By whom also we have access through faith into this grace, wherein we stand and glory in the hope of the glory of the sons of God." The Douay translation is based on a slightly different version. Cf. also Rom. 11. 20.

<sup>3</sup> Cf. Gal. 4. 25 and 26 : τὸ γὰρ Σινᾶ ἔρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συνστοιχεῖ δὲ τῇ νῦν Ἰερουσαλὴμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς, ἥ δὲ ἄνω Ἰερουσαλὴμ ἐλευθέρα ἐστίν, ἥ τις ἐστὶν μήτηρ ἡμῶν. "For Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem, which is above, is free : which is our mother."

μη δόντες αὐτοῖς εἴσοδον ἐπὶ τὰς καρδίας ὑμῶν. καὶ οἶδα καὶ πέπεισμαι ἐν Κυρίῳ ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς καὶ ἐπὶ<sup>1</sup> τῇ πράξει ταύτῃ. ἐλογίσασθε γὰρ τοῦτο σοφῶς παρ' ἑαυτοῖς, ὃ καὶ ἔστι κατ' ἀλήθειαν, ὅτι οἱ ἀνταποδιδόντες μοι πονηρὰ ἀντὶ καλῶν,<sup>2</sup> καὶ μῖσος ἀντὶ τῆς ἀγαπήσεώς μου τῆς εἰς αὐτούς, διαβύλλουσί με νῦν ἐπ' ἐκείνοις, εἰς ἃ αὐτοὶ εὐρίσκονται ἐγγράφους ὁμολογίας ἐκθέμενοι.

Καὶ οὐ μόνον εἰς ταύτην ἐνέπεσον τὴν ἐναντίωσιν, ἴδια ἔγγραφα ὑμῖν<sup>3</sup> ἀντὶ κατηγορίας προφέροντες,<sup>4</sup> ἀλλ' ὅτι καὶ παμφηφὶ παρὰ τῶν συνελθόντων εἰς τὴν Κωνσταντινούπολιν καθαιρεθέντες, οὐκ ἐδέξαντο τὴν καθαίρεσιν αὐτῶν, σύνοδον ἀθετούντων προσαγορεύοντες, καὶ μὴ καταδεχόμενοι ἐπισκόπους αὐτοὺς λέγειν, ἵνα μὴ τὴν κατ' αὐτῶν ἐξενεχθεῖσαν ψῆφον κυρώσωσι. καὶ τὴν αἰτίαν προσετίθεσαν τοῦ μὴ εἶναι αὐτοὺς ἐπισκόπους, διότι αἰρέσεως, φησί, πονηρᾶς προεστήκασιν. ταῦτα<sup>5</sup> δὲ ἐγένετο<sup>6</sup> πρὸ δέκα καὶ ἑπτὰ οὐχ ὅλων ἐτῶν. ἦσαν δὲ οἱ ἑξαρχοὶ τῶν καθελόντων αὐτούς, Εὐδόξιος, Εὐύππιος, Γεώργιος, Ἀκάκιος, καὶ οἱ λοιποὶ τῶν ὑμῖν<sup>7</sup> ἀγνοουμένων.

<sup>1</sup> τοῖς οὐρανοῖς καὶ ἐπὶ om. Med. cum quinque aliis.

<sup>2</sup> ἀγαθῶν editi antiqui.

<sup>3</sup> ἡμῖν E.

<sup>4</sup> προσφέροντες editi antiqui.

<sup>5</sup> καὶ ταῦτα E.

<sup>6</sup> ἐγένοντο editi antiqui.

<sup>7</sup> ἡμῖν editi antiqui.

<sup>1</sup> Cf. Matt. 5. 12 : χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. "Be glad and rejoice, for your reward is very great in heaven." Cf. also Rom. 14. 14.

<sup>2</sup> Cf. Psal. 108. 5 : καὶ ἔθεντο κατ' ἐμοῦ κακὰ ἀντὶ ἀγαθῶν, καὶ μισθὸς ἀντὶ τῆς ἀγαπήσεώς μου. "And they repaid me evil

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them entrance into your hearts. I know and am confident in the Lord, that your reward is very great in heaven for this deed also.<sup>1</sup> For you have wisely come to this conclusion among yourselves, which indeed is according to truth, that those who are repaying me evil for good, and hatred for my love<sup>2</sup> of them, are accusing me now of those things with reference to which they themselves are found to have published written confessions.

But not only have they fallen into this contradiction, of offering you their own writings in place of a formal accusation,<sup>3</sup> but also into this—that, even when they were unanimously deposed by those assembled at Constantinople,<sup>4</sup> they did not accept their deposition, calling the body a gathering of rebellious men,<sup>5</sup> and refusing to speak of them<sup>6</sup> as bishops, hoping thus to prevent them from ratifying the vote cast against them. And they added, as the reason for their<sup>7</sup> not being bishops, the fact that, as their accuser says, they were the leaders of a wicked heresy. But this<sup>8</sup> happened almost seventeen years ago. The leaders, however, of those who deposed them were Eudoxius, Euippius, George,<sup>9</sup> Acacius, and the rest of those who are unknown to

for good : and hatred for my love.” Cf. also Psal. 34. 11 and 12.

<sup>1</sup> *i.e.* against Basil.

<sup>2</sup> In January 360. Cf. Soc. 2. 41–43; Soz. 4. 24.

<sup>3</sup> Probably the Synod of Lampsacus in 365, although Socrates, 5. 14, mentions several synods of the Homoiousians.

<sup>4</sup> *i.e.* those gathered at Constantinople.

<sup>5</sup> *i.e.* those gathered at Constantinople.

<sup>6</sup> *i.e.* the deposition.

<sup>7</sup> Of uncertain see.

οἱ δὲ νῦν κρατοῦντες τῶν ἐκκλησιῶν ἐκείνων εἰσὶ διάδοχοι, οἱ μὲν ἀντ' αὐτῶν χειροτονηθέντες, οἱ δὲ ὑπ' ἐκείνων αὐτῶν προαχθέντες.

Νῦν οὖν οἱ ἡμῖν τὴν κακοδοξίαν ἐγκαλοῦντες εἰπάτωσαν ἡμῖν, πῶς μὲν αἰρετικοὶ ἦσαν ἐκεῖνοι, ὧν τὴν καθαίρεσιν οὐκ ἐδέξαντο, πῶς δὲ ὀρθόδοξοι οὗτοι οἱ παρ' ἐκείνων προαχθέντες καὶ τὸ αὐτὸ φρόνημα τοῖς πατράσιν αὐτῶν διασώζοντες. εἰ μὲν γὰρ ὀρθόδοξος Εὐύππιος, πῶς οὐχὶ λαϊκὸς Εὐστάθιος, ὁ παρ' ἐκείνου καθηρημένος; εἰ δὲ αἰρετικὸς ἐκεῖνος, πῶς κοινωνικὸς Εὐσταθίου νῦν<sup>1</sup> ὁ διὰ τῆς ἐκείνου χειρὸς προαχθεὶς; ἀλλὰ παιδιαὶ αὗται, κατὰ τῶν ἐκκλησιῶν τοῦ Θεοῦ παιζόμεναι, πρὸς τὸ ἑαυτῶν<sup>2</sup> συμφέρον, καὶ διαβάλλειν ἀνθρώπους καὶ πάλιν συνιστᾶν ἐπιχειροῦντων.

Τὰ Βασιλείδου τοῦ Παφλαγόνος θυσιαστήρια ἀνέτρεψε<sup>3</sup> παριῶν<sup>4</sup> τὴν Παφλαγονίαν Εὐστάθιος, καὶ ἐπὶ ἰδίῳν τραπεζῶν ἐλειτούργει· καὶ νῦν ἰκέτης ἐστὶ Βασιλείδου, ὥστε δεχθῆναι. ἀφώρισε τὸν εὐλαβέστατον ἀδελφὸν Ἑλπίδιον διὰ τὴν πρὸς τοὺς ἐν Ἀμασεῖᾳ συνάφειαν· καὶ νῦν ἰκέτης ἐστὶ τῶν Ἀμασέων, ἐπιζητῶν αὐτῶν τὴν συνάφειαν. τὰ κατὰ Εὐύππιον κηρύγματα καὶ ὑμεῖς αὐτοὶ ἐπίστασθε ὅπως ἦν φρικτά. καὶ νῦν τοὺς τὰ ἐκείνου φρονούντας ἐπὶ ὀρθότητι ἀποσεμνύνει, μόνον ἐὰν εἰς τὴν τῆς ἀποκαταστάσεως αὐτοῦ σπουδὴν συνεργήσωσιν. ἡμεῖς δὲ διαβαλλόμεθα, οὐκ ἐπειδὴ ἡμεῖς ἀδικουμέν τι, ἀλλ' ἐπειδὴ τοῦτο

<sup>1</sup> κοινωνὸς Εὐσταθίῳ ἦν editi antiqui.    <sup>2</sup> αὐτῶν editi antiqui.

<sup>3</sup> ἀνέστρεψε editi antiqui.

<sup>4</sup> περιῶν Med.

<sup>1</sup> Bishop of Gangra. Cf. Letter CCXXVI.



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you. And those who now control the churches are the successors of those we have named, some having been ordained in their places, others having been promoted by those men themselves.

Now, therefore, let those who accuse us of heterodoxy tell us how those were heretics whose deposition they did not accept, and how these are orthodox who were promoted by the former and maintain the same opinions as their fathers. For if Euippius was orthodox, how is not Eustathius, who has been deposed by him, a layman? But if the former was a heretic, how can anyone who was promoted by his hand be in communion with Eustathius now? Nay, these are childish things, spoken childishly, for their own advantage, against the churches of God, by men who attempt both to slander persons and again to commend them.

Eustathius, when passing through Paphlagonia, overturned the altars of Basilides<sup>1</sup> of Paphlagonia, and offered sacrifice on his own tables; and now he is a suppliant of Basilides, to the end of being accepted by him. He excommunicated our most reverend brother Elpidius on account of his union with those at Amasia,<sup>2</sup> and now he is a suppliant of the Amasenes, seeking union with them. As for his proclamations against Euippius, even you yourselves understand how frightful they were. And now those who think as Euippius does he reveres for their orthodoxy, provided only that they shall contribute to his effort to restore Euippius. And we are being accused, not because we do any wrong, but because he thought

<sup>2</sup> *i.e.* with the Arian bishop of Amasia, who was intruded into the place of Eulalius. Cf. Soz. 7. 2, on the condition of the Amasene church at this time.

## COLLECTED LETTERS OF SAINT BASIL

ἐνόμισεν εὐδοκίμησιν αὐτῷ φέρειν παρὰ τοῖς ἐν Ἀντιοχείᾳ. οὗς δὲ<sup>1</sup> πέρυσιν ἐκ τῆς Γαλατίας μετεστεύλαντο, ὥς δι' αὐτῶν δυνάμενοι τὴν παρρησίαν τῆς ἐπισκοπῆς ἀπολαβεῖν, τοιοῦτοί εἰσιν, οἷους ἴσασι μὲν καὶ οἱ πρὸς ὀλίγον συγγεγονότες αὐτοῖς· ἐμοὶ δὲ μὴ παράσχοι ὁ Κύριος τοσαύτην σχολήν ποτε, ὥστε τὰς ἐκείνων πράξεις ἀπαριθμεῖσθαι.<sup>2</sup> πλὴν ἄλλ' ὑπὸ δορυφόροις τοῖς τιμιωτάτοις αὐτῶν<sup>3</sup> καὶ συμμύσταις παραπεμφθέντες διεξῆλθον μὲν διὰ πάσης αὐτῶν τῆς χώρας, τὰς τῶν ἐπισκόπων τιμὰς καὶ θεραπείας ἔχοντες· εἰσῆχθησαν δὲ περιφανῶς εἰς τὴν πόλιν ἐκκλησιάσαντες μετὰ αὐθεντίας.<sup>4</sup> παρεδόθη γὰρ αὐτοῖς ὁ λαός, παρεδόθη τὸ θυσιαστήριον. οὐκ ἐπειδὴ<sup>5</sup> μέχρι Νικοπόλεως προελθόντες οὐδὲν ἡδυνήθησαν<sup>6</sup> ὧν ἐπηγγείλαντο διαπράξασθαι, πῶς ἐπανῆλθον καὶ πῶς ὤφθησαν κατὰ τὴν ἐπάνοδον ἴσασι οἱ παρόντες. οὕτως αἰεὶ πρὸς τὸ ἑαυτῶν συμφέρον πάντα ποιοῦντες φαίνονται. εἰ δὲ λέγουσιν ὅτι μετενόησαν, δεῖξάτωσαν αὐτῶν ἔγγραφον τὴν μετάνοιαν, καὶ ἀναθεματισμὸν τῆς ἐν Κωνσταντινουπόλει πίστεως, καὶ χωρισμὸν τῶν αἵρετικῶν, καὶ μὴ ἐξαπατάτωσαν τοὺς ἀκεραιότερους. καὶ τὰ μὲν ἐκείνων τοιαῦτα.

Ἡμεῖς δέ, ἀγαπητοὶ ἀδελφοί, μικροὶ μὲν καὶ ταπεινοί, οἱ αὐτοὶ δὲ αἰεὶ τῇ τοῦ Θεοῦ χάριτι, οὐδέποτε ταῖς μεταβολαῖς τῶν πραγμάτων συνδιετέθημεν. πίστις παρ' ἡμῖν οὐκ<sup>7</sup> ἄλλη μὲν ἐν

<sup>1</sup> δὴ E.<sup>2</sup> ἀπαριθμεῖσθαι Med.<sup>3</sup> αὐτῷ Vaticanus.<sup>4</sup> αὐθεντίας E.<sup>5</sup> ἐπεὶ editi antiqui.<sup>6</sup> ἡδυνήθησαν E.<sup>7</sup> οὐχὶ E.

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that this brings him glory among the people at Antioch. And as to those whom they summoned last year from Galatia, with the idea that through them they could obtain the full liberty of the episcopacy, they are of such a character as even they know who have lived but a short time with them; but as for me, may the Lord not grant me at any time so much leisure that I may recount their deeds! And yet they, escorted by their most honoured body-guard and fellow-initiates, have passed through their entire country, receiving the honours and attentions of the bishops; and they have been conducted ostentatiously into the city, holding assemblies with full authority. For the laity has been given over to them; the altar has been given over. Now when these men, having proceeded as far as Nicopolis, were able to accomplish nothing that they had promised, how they came back and how they were looked on during their return journey, those who were present know. So clear it is that they always do everything they do with a view to their own advantage. But if they say that they have repented, let them give proof in writing of their repentance, and of their anathematization of the Creed of Constantinople,<sup>1</sup> and of their separation from the heretics, and let them not deceive the more untainted. So much in characterization of their actions.

But we, beloved brethren, small and lowly as we are, yet always the same by the grace of God, have never been affected by the vicissitudes in events. Our Creed is not one at Seleucia, and

<sup>1</sup> Not the Constantinopolitan revision of the Nicene Creed in use to-day. Cf. the earlier portion of this letter.

Σελευκεία, ἄλλη δὲ ἐν Κωνσταντινουπόλει, καὶ ἄλλη ἐν Ζήλοις, καὶ ἐν Λαμψάκῳ ἄλλη, καὶ ἐπὶ Ῥώμης<sup>1</sup> ἑτέρα· καὶ ἡ νῦν περιφερομένη οὐ<sup>2</sup> διάφορος παρὰ τὰς προτέρας, ἀλλὰ μία καὶ ἡ αὐτὴ ἀεὶ. ὥς γὰρ παρελάβομεν παρὰ τοῦ Κυρίου, οὕτω βαπτίζομεθα· ὥς βαπτίζομεθα, οὕτω πιστεύομεν· ὥς πιστεύομεν, οὕτω καὶ δοξολογοῦμεν, οὔτε χωρίζοντες Πατρὸς καὶ Υἱοῦ τὸ ἅγιον Πνεῦμα, οὔτε προτιθέντες Πατρός, ἢ πρεσβύτερον εἶναι τοῦ Υἱοῦ τὸ Πνεῦμα λέγοντες, ὥς αἱ τῶν βλασφημῶν γλῶσσαι κατασκευάζουσι. τίς γὰρ οὕτω τολμηρός, ὃς<sup>3</sup> τὴν δεσποτικὴν παρωσάμενος νομοθεσίαν ἰδίαν τολμᾷ τοῖς ὀνόμασι τάξιν ἐπινοεῖν; ἀλλ' οὔτε κτιστὸν λέγομεν τὸ Πνεῦμα, τὸ μετὰ Πατρὸς καὶ Υἱοῦ τεταγμένον, οὔτε δουλικὸν τολμῶμεν εἰπεῖν τὸ ἡγεμονικόν. καὶ ἡμᾶς παρακαλοῦμεν μεμνημένους τῆς τοῦ Κυρίου ἀπειλῆς, τοῦ εἰπόντος, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ εἰς τὸ Πνεῦμα τὸ ἅγιον βλασφημία οὐκ ἀφεθήσεται, οὔτε ἐν τῷ νῦν αἰῶνι οὔτε ἐν τῷ μέλλοντι, φυλάξατε ἑαυτοὺς<sup>4</sup> τῶν βλαβερῶν κατὰ τοῦ Πνεύματος διδαγμάτων. στήκετε ἐν τῇ πίστει, περιβλέψατε<sup>5</sup> εἰς τὴν οἰκουμένην, καὶ ἴδετε ὅτι μικρόν ἐστι τοῦτο τὸ μέρος τὸ νενοσηκός, ἡ δὲ λοιπὴ πᾶσα Ἐκκλησία, ἡ ἀπὸ περάτων εἰς πέρατα δεξαμένη τὸ εὐαγγέλιον, ἐπὶ τῆς ὑγιούς ἐστι ταύτης καὶ ἀδιαστρόφου διδασκαλίας. ὧν καὶ ἡμεῖς εὐχόμεθα τῆς κοινωνίας μὴ ἐκπεσεῖν, καὶ ὑμῖν<sup>6</sup> συνευχόμεθα τὴν μερίδα

<sup>1</sup> Ῥώμη editi antiqui; Ῥώμην E.

<sup>2</sup> om E, Vat., et duo Regii.

<sup>3</sup> ὥς editi antiqui.

<sup>4</sup> ἑαυτοὺς] οὖν editi antiqui.

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another at Constantinople, and another at Zela,<sup>1</sup> and at Lampsacus another, and at Rome different; and our Creed that is now in circulation is not different from our former Creeds, but is always one and the same. For, as we have received it from the Lord, so do we baptize; as we baptize, so do we believe; as we believe, so do we also pronounce the doxology, neither separating the Holy Spirit from the Father and Son, nor placing Him before the Father, nor saying that the Spirit is older than the Son, as the tongues of blasphemers contrive.<sup>2</sup> For who is so daring that, setting aside the Lord's commandment, he dares to invent an order of his own for the names? Nay, neither do we give the name of "creature" to the Spirit, who is ranked with Father and Son, nor do we dare to call a servant Him who is in command.<sup>3</sup> And we beseech you, being mindful of the threat of the Lord, who said: "Every sin and blasphemy shall be forgiven men, but the blasphemy of the Holy Spirit shall not be forgiven, neither in this world, nor in the world to come,"<sup>4</sup> to keep yourselves from the wicked teachings against the Spirit. "Stand fast in the faith,"<sup>5</sup> look about on the world, and observe that this portion which is unsound is small, but that all the rest of the Church, which from one end to the other has received the Gospel, abides by this sound and unchanged doctrine. And we pray that we may never be cast out from communion with these latter, and we pray that we may take part

<sup>1</sup> Cf. Letter CCXXVI.

<sup>2</sup> Cf. *De Spiritu Sancto*, 12.

<sup>3</sup> Cf. Psal. 51. 12, Septuagint.

<sup>4</sup> Matt. 12. 31 and 32.

<sup>5</sup> 1 Cor. 16. 13.

<sup>5</sup> περιβλέψασθε E, unus Regius.

<sup>6</sup> ἡμῶν editi antiqui.

λαβεῖν ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῇ δικαίᾳ, ὅταν ἔλθῃ δοῦναι ἐκάστω κατὰ τὴν πρᾶξιν αὐτοῦ.

## CCLII

Ἐπισκόποις τῆς Ποντικῆς<sup>1</sup> διοικήσεως

Μαρτύρων τιμαὶ πᾶσι μὲν περισπούδαστοι τοῖς ἐπὶ Κύριον ἡλπικόσιν, ἐξαιρέτως δὲ ὑμῖν τοῖς ἀρετῆς ἀντιποιουμένοις, οἱ διὰ τῆς πρὸς τοὺς εὐδοκίμους τῶν ὁμοδούλων διαθέσεως τὴν πρὸς τὸν κοινὸν Δεσπότην εὐνοίαν ἐπιδείκνυσθε· ἄλλως τε καὶ διὰ τὸ συγγενές τι ἔχειν τὸν ἐν ἀκριβεῖα βίον πρὸς τοὺς διὰ καρτερίας τελειωθέντας. ἐπεὶ οὖν ἐπισημότατοι μαρτύρων Εὐψύχιος καὶ Δάμας, καὶ ὁ περὶ αὐτοὺς χορός, ὧν ἡ μνήμη δι' ἔτους παρὰ τῆς πόλεως ἡμῶν καὶ τῆς περιοικίδος πάσης τελεῖται, ὑπομιμνήσκει ὑμᾶς, τὸν ἴδιον ἐαυτῆς κόσμον ἢ Ἐκκλησίαν, διὰ τῆς ἡμετέρας φωνῆς παρακαλοῦσα, τὴν ἀρχαίαν ἀπολαβεῖν τῆς ἐπισκέψεως ὑμῶν<sup>2</sup> συνήθειαν. ὥς οὖν ἐργασίας μεγάλης προκειμένης<sup>3</sup> ὑμῖν ἐν λαῷ ἐπιζητοῦντι τὴν παρ' ὑμῶν οἰκοδομήν, καὶ μισθῶν ἐν τῇ τιμῇ τῶν μαρτύρων ἀποκείμενον, δέξασθε<sup>4</sup>

<sup>1</sup> τῆς Ποντικῆς om. Harl.

<sup>2</sup> ἡμῶν editi antiqui.

<sup>3</sup> προσκειμένης editi antiqui.

<sup>4</sup> δέξασθαι E.

<sup>1</sup> Written in 376. διοίκησις, diocesis, is here used in its oldest ecclesiastical sense of a patriarchal jurisdiction commensurate with the civil diocese or division which embraced several provinces. The Pontic diocese was one of the thirteen

## LETTER CCLII

with you on the righteous day of our Lord Jesus Christ, when He shall come to render to every man according to his works.

## LETTER CCLII

TO THE BISHOPS OF THE DIOCESE OF THE PONTUS <sup>1</sup>

THE honours of martyrs are eagerly sought after by all who hope in the Lord, and especially by you who lay claim to virtue, who by your disposition towards those of your fellow-servants who have won renown <sup>2</sup> display your loyalty to our common Master; but particularly because life under discipline has something akin to those lives which have been made perfect by fortitude. Since, then, Euppsychius and Damas and the chorus of their followers are most celebrated martyrs, whose memory is observed yearly by our city and all the surrounding country, the Church, calling upon you through our voice, reminds you, its own special glory, to take up your ancient custom of making the visit. Knowing, therefore, that a great work lies before you among the laity who are seeking edification in you, and that a reward is laid up for the honouring of the martyrs,<sup>3</sup> accept

civil divisions established by Constantine. The present letter is an invitation to the annual celebration in honour of the martyrs Euppsychius and Damas. On these martyrs, cf. Letters CXLII and CLXXVI with notes. Euppsychius was martyred under Julian for his part in the demolition of the temple of Fortune. Cf. Soz. 5. 11, and Greg. Naz. Letter to Basil LVIII. September 7 was the day of the feast at Caesarea.

<sup>2</sup> *i.e.* the martyrs.

<sup>3</sup> Cf. 2 Tim. 4, 8.

ἡμῶν τὴν παράκλησιν καὶ ἐπινεύσατε πρὸς τὴν χάριν μικρῷ πόνῳ μεγάλην ἡμῖν<sup>1</sup> εὐεργεσίαν παρεχόμενοι.<sup>2</sup>

## CCLIII

## Πρεσβυτέροις Ἀντιοχείας

Τὴν μέριμναν, ἣν ἔχετε ὑπὲρ τῶν ἐκκλησιῶν τοῦ Θεοῦ, ἐν μέρει μὲν διαναπαύσει ὁ ποθεινότατος καὶ εὐλαβέστατος ἡμῶν ἀδελφὸς Σαγκτίσσιμος ὁ συμπρεσβύτερος, διηγησάμενος πάσης τῆς δύσεως τὴν περὶ ἡμᾶς ἀγάπην τε καὶ διάθεσιν· ἐν μέρει δὲ καὶ διαναστήσει καὶ πλεον παροξυνεῖ, ὅσῃν σπουδὴν ἐπιζητεῖ τὰ παρόντα πράγματα, ἐναργῶς ὑμῖν δι' ἑαυτοῦ παραστήσας. καὶ γὰρ τῶν μὲν ἄλλων ἕκαστος, ὥσπερ ἐξ ἡμισείας, ἡμῖν ἀπήγγειλε<sup>3</sup> καὶ τὰς γνώμας τῶν ἐκείσε ἀνδρῶν καὶ τὴν κατάστασιν τῶν πραγμάτων· αὐτὸς δέ, ἰκανὸς ὢν καὶ προαίρεσιν ἀνδρῶν καταμαθεῖν καὶ κατάστασιν πραγμάτων ἀκριβῶς διερευνήσασθαι, πάντα ὑμῖν ἐρεῖ, καὶ πρὸς πάντα χειραγωγήσει τὴν ἀγαθὴν σπουδὴν ὑμῶν. ὥστε ἔχετε<sup>4</sup> ὕλην πρέπουσαν τῇ τελείᾳ ὑμῶν προαιρέσει ἣν αἰεὶ ἐν ταῖς ὑπὲρ τῶν ἐκκλησιῶν τοῦ Θεοῦ μερίμναις ἐδείξατε.

<sup>1</sup> ὑμῖν E.<sup>3</sup> ἀνήγγειλεν editi antiqui.<sup>2</sup> παρεχομένην E.<sup>4</sup> ἔχειν editi antiqui.



## LETTER CCLIII

our summons and give your assent to the favour we ask, thus rendering us a great kindness with little trouble.

## LETTER CCLIII

### TO THE PRESBYTERS OF ANTIOCH <sup>1</sup>

THE solicitude which you have for the churches of God <sup>2</sup> our most beloved and most reverend brother Sanctissimus, fellow-presbyter, will on the one hand allay, when he has related the affection and good disposition towards us on the part of the whole West; but on the other hand he will both arouse and provoke it still more when he has in person clearly represented to you how much zeal the present situation demands. For everyone else has reported to us, as it were but half-way, both the opinions of the men there and the condition of their affairs; but he, being himself capable of observing men's purposes and of examining accurately into the condition of affairs, will tell you all, and will guide your own good zeal in all. Therefore, you have matter that befits the excellent purpose which you have always shown in your solicitude for the churches of God.

<sup>1</sup> Written probably in 376. This and the three following letters are consolatory letters brought by Sanctissimus to various parties on his return to Rome. It is not entirely certain whether this is his first or second journey to Rome. Cf. Letter CXX and notes, also Letter CCXXI. Loofs (p. 28 ff.) would place these letters in the spring of 375.

<sup>2</sup> Cf. 2 Cor. 11. 28.

## CCLIV

Πελαγίῳ, ἐπισκόπῳ Λαοδικείας Συρίας

Παράσχοι ὁ Κύριός ποτε καὶ αὐτῷ μοι εἰς ὄψιν ἐλθεῖν τῇ ἀληθινῇ σου θεοσεβείᾳ, καὶ ὅσα ἐνε-  
λίπομεν τῷ<sup>1</sup> γράμματι ταῦτα ἀναπληρῶσαι  
ἡμᾶς τῇ παρουσίᾳ. ὁψὲ γὰρ τοῦ<sup>2</sup> γράφειν  
ἡρξάμεθα, καὶ πολλὴ ἡμῖν<sup>3</sup> τῆς ἀπολογίας χρεία.  
ἐπειδὴ δὲ πάρεστιν ὁ ποθεινότατος καὶ εὐλαβέσ-  
τατος ἀδελφὸς Σαγκτίσσιμος ὁ συμπρεσβύτερος,  
αὐτὸς πάντα διηγῆσεται σοι, τά τε ἡμέτερα<sup>4</sup> καὶ  
τὰ ἀπὸ τῆς δύσεως. καὶ ἐπ' ἐκείνοις μὴν εὐφρανεῖ,  
τὰς δὲ ἡμᾶς κατασχούσας ταραχὰς εἰπών, ἴσως  
προσθήσει τινὰ λύπην καὶ φροντίδα τοῖς ἤδη  
ἐναποκειμένοις τῇ ἀγαθῇ σου καρδίᾳ. οὐ μὴν  
ἄχρηστον τὸ λυπεῖσθαι ὑμᾶς τοὺς δυναμένους  
δυσωπεῖν τὸν Κύριον. εἰς δέον γὰρ ἡμῖν ἀπο-  
βήσεται ἡ ὑμετέρα μέριμνά, καὶ οἶδα ὅτι τευξό-  
μεθα τῆς παρὰ τοῦ Θεοῦ<sup>5</sup> ἀντιλήψεως, ἔχοντες  
τὴν παρὰ τῶν προσευχῶν ὑμῶν συνεργίαν. ἐὰν  
δὲ συνεύξη ἡμῖν ἀπαλλαγὴν τῶν φροντίδων, καὶ  
προσθήκην τινὰ τῇ δυνάμει τοῦ σώματος ἡμῶν  
αἰτήσῃ, κατενοδώσει<sup>6</sup> ἡμᾶς ὁ Κύριος πρὸς τὸ τὴν  
ἐπιθυμίαν ἡμῖν ἐκπληρῶθῆναι,<sup>7</sup> καὶ εἰς ὄψιν  
ἐλθεῖν τῇ κοσμιότητί<sup>8</sup> σου.

<sup>1</sup> om. E.<sup>2</sup> om. E.<sup>3</sup> om. E.<sup>4</sup> τὰ παρεθέντα add. editi antiqui.<sup>5</sup> παρὰ τοῦ θεοῦ] παρ' αὐτοῦ E, Med.<sup>6</sup> αἰτήσῃ, κατενοδώσει] αἰτήσεις, ἵνα κατενοδώσῃ editi antiqui.<sup>7</sup> πληρωθῆναι E.<sup>8</sup> τῆς κοσμιότητος E.

## LETTER CCLIV

## LETTER CCLIV

TO PELAGIUS, BISHOP OF SYRIAN LAODICEA <sup>1</sup>

MAY the Lord grant to me also some day to come into the presence of your true Piety, and, whatever we have omitted in our writing, this to supply in person. For we have been late in beginning to write, and we have great need of apology. But since our most beloved and reverend brother Sanctissimus, fellow-presbyter, is at hand, he himself will in person relate all to you, regarding both our affairs and those of the West. And indeed you will be cheered at this, but when he tells of the disturbances that have beset us he will perhaps add some grief and anxiety to the troubles which already are stored up within your good heart. It assuredly is not without avail that you are grieved, you who are able to importune the Lord. For your solicitude will prove timely for our need, and I know that we shall obtain assistance from God, having the co-operation of your prayers. And if you pray with us for relief from our cares, and ask for some increase in the strength of our body, the Lord will speed us to the fulfilment of our desire, that is, to arrive into the presence of your Decorum.

<sup>1</sup> For date and occasion see Letter CCLIII with note. Pelagius, Bishop of Laodicea in Syria Prima. At the Council of Constantinople in 381 he was named as one of those orthodox Eastern bishops communion with whom was a test of orthodoxy, and to whom the administration of the churches of the East was entrusted. Cf. Soc. 5. 8; Soz. 7. 12; 7. 9; Theod. 4. 13; 5. 8.

## CCLV

Βίτῳ, ἐπισκόπῳ Καρρῶν

Εἶθε ἦν μοι δυνατὸν καὶ καθ' ἐκάστην ἡμέραν ἐπιστέλλειν τῇ εὐλαβείᾳ σου. ἀφ' οὗ γὰρ εἰς πείραν ἦλθον τῆς ἀγάπης σου, πολὺν ἔχω τὸν πόθον μάλιστα μὲν τοῦ συνδιαγίνει σοι, εἰ δὲ μή, ἐπιστέλλειν γοῦν καὶ δέχεσθαι γράμματα, ἵνα ἔχω καὶ<sup>1</sup> σημαίνειν τὰ κατ' ἐμαυτὸν<sup>2</sup> καὶ μανθάνειν τὰ περὶ τῆς διαθέσεώς σου. ἐπειδὴ<sup>3</sup> δὲ οὐχ ὅσα βουλόμεθα ὑπάρχει ἡμῖν, ἀλλ' ὅσα ὁ Κύριος δίδωσι, ταῦτα ὀφείλομεν δέχεσθαι μετ' εὐχαριστίας, ἡὺχαριστήσαμεν τῷ ἁγίῳ Θεῷ παρασχομένῳ ἡμῖν ὑπόθεσιν γραμμάτων πρὸς τὴν εὐλάβειάν σου, τὴν ἄφιξιν τοῦ ποθεινοτάτου καὶ εὐλαβεστάτου ἀδελφοῦ ἡμῶν Σαγκτισσίμου τοῦ συμπρεσβυτέρου, ὃς πολὺν ὑποστὰς ἐν τῇ ὁδοιπορίᾳ τὸν κόπον,<sup>4</sup> πάντα διηγῆσεται σοι μετ' ἀκριβείας ὅσα κατέλαβεν ἐν τῇ δύσει· ὑπὲρ ὧν καὶ<sup>5</sup> εὐχαριστεῖν ὀφείλομεν τῷ Κυρίῳ, καὶ προσκυνεῖν αὐτόν,<sup>6</sup> ἵνα δῶ καὶ ἡμῖν τὴν αὐτὴν εἰρήνην, καὶ ἀπολάβωμεν ἀλλήλους μετ' ἐλευθερίας. πᾶσαν τὴν ἐν Χριστῷ ἀδελφότητα ἄσπασαι παρ' ἡμῶν.

<sup>1</sup> om. E.<sup>3</sup> ἐπεὶ editi antiqui.<sup>5</sup> om. E.<sup>2</sup> ἐαυτὸν E.<sup>4</sup> κίνδυνον E, Med.<sup>6</sup> αὐτῷ E.

## LETTER CCLV

## LETTER CCLV

TO VITUS, BISHOP OF CHARRAE<sup>1</sup>

WOULD that it were possible for me to write to your Reverence every day. For ever since I made the acquaintance of your Affection I have had the great longing to live with you if it were possible, but if not, at least to write and to receive letters, that I may be able both to inform you of my affairs and to learn of your own situation. But since not what we wish is ours, but whatever the Lord gives, this we ought to receive with thanksgiving, we have given thanks to Holy God for having provided us with an occasion for writing to your Reverence—the arrival of our most beloved and reverend brother Sanctissimus, fellow-presbyter, who, having undergone much hardship on the journey, will relate to you with accuracy all that he has learned in the West. For this also ought we to give thanks to the Lord and to adore Him, that He may grant to us also that same peace, and that we may receive each other in a liberal spirit. Greet all the brethren in Christ in our name.

<sup>1</sup> For the date and occasion of this letter, 'cf. Letter CCLIII with note. Vitus, Bishop of Charrae (Haran), was one of the signers of Letter XCII, addressed by the Oriental prelates to the bishops of Italy and Gaul. He was present at Constantinople in 381. Sozomen (*H. E.* 6. 33) speaks of him as famous for his sanctity. Charrae, a city of Mesopotamia, the Charan or Haran of the Scriptures (cf. Gen. 11. 31), where Crassus was defeated by the Parthians.

## CCLVI

Τοῖς ποθεινοτάτοις καὶ εὐλαβεστάτοις ἀδελφοῖς  
 συμπρεσβυτέροις<sup>1</sup> Ἀκακίῳ, Ἀετίῳ, Παύλῳ  
 καὶ Σιλουάνῳ, καὶ Σιλουίνῳ καὶ Λουκίῳ  
 διακόνοις, καὶ λοιποῖς μονάζουσιν ἀδελφοῖς,  
 Βασίλειος ἐπίσκοπος.

Ἐγὼ ἀκούσας τὸν βαρὺν ἐκείνον διωγμὸν ἐπανα-  
 στάντα ὑμῖν, καὶ ὅτι εὐθέως μετὰ τὸ πάσχα οἱ  
 εἰς κρίσεις καὶ μάχας νηστεύσαντες ἐπελθόντες  
 ὑμῶν ταῖς σκηναῖς, πυρὶ παρέδωκαν τοὺς πόνους  
 ὑμῶν, ὑμῖν μὲν τὴν ἐν οὐρανοῖς οἰκίαν τὴν  
 ἀχειροποίητον εὐτρεπίζοντες, ἑαυτοῖς δὲ τὸ πῦρ  
 θησαυρίζοντες, ᾧ εἰς τὴν καθ' ὑμῶν ἐχρήσαντο  
 βλάβην, ἐστέναξα μὲν ἐπὶ τῷ συμβάντι, οὐχ  
 ὑμῖν συναλγῶν, ἀδελφοί, μὴ γένοιτο! ἀλλὰ τοῖς  
 οὕτω καταβαπτισθεῖσιν<sup>2</sup> ὑπὸ τῆς κακίας, ὥστε  
 μέχρι τοσούτου τὴν ἑαυτῶν πονηρίαν<sup>3</sup> ἐκτείνειν.  
 προσεδόκησα δὲ εὐθέως ἐφ' ἐτοίμην καταφυγὴν  
 τὴν ἡμετέραν ταπείνωσιν πάντας ὑμᾶς δραμεῖσθαι·  
 καὶ ἐν ἐλπίδι εἶχον ὅτι δώσει μοι ὁ Κύριος  
 ἀνάπνευσιν<sup>4</sup> τῶν συνεχῶν ὀδυνῶν ἐκ τοῦ περιπτύξ-

<sup>1</sup> πρεσβυτέροις editi antiqui.

<sup>3</sup> τὴν πονηρίαν αὐτῶν E.

<sup>2</sup> βαπτισθεῖσιν Med.

<sup>4</sup> ἀναπνεῦσαι Harl.

<sup>1</sup> For the date and occasion of this letter, cf. Letter CCLIII and note. It is likely that the Acacius who is named first is the same Acacius who in 375 had invited Basil in the name of the church of Beroea. Basil's Letter CCXX is an answer to this invitation. This Acacius became most celebrated as bishop of Beroea, but he brought dishonour on his name by his wicked attacks on St. John Chrysostom.

## LETTER CCLVI

## LETTER CCLVI

TO OUR MOST BELOVED AND REVEREND BROTHERS AND FELLOW-PRESBYTERS, ACACIUS, AETIUS, PAULUS AND SILVANUS, AND TO THE DEACONS SILVINUS AND LUCIUS, AND TO THE REST OF OUR BROTHER MONKS, FROM BASIL, BISHOP <sup>1</sup>

WHEN I heard of that severe persecution which had arisen against you, and that immediately after Easter those who "fasted for debates and strife," <sup>2</sup> visiting your tabernacles, consigned your labours to fire, making ready for you that house in heaven which is not made with hands, <sup>3</sup> but keeping in store for themselves the fire <sup>4</sup> that they used with intent to injure you, I groaned at what had happened, not out of pity for you, brethren, God forbid! but for those who are so overwhelmed by viciousness that they extend their wickedness even to this point. And I expected that straightway you would all run to a ready refuge, our humble self, and I was in hope that the Lord would grant me a respite from my continuous distresses through my embracing you,

For some time persecution had been harassing the churches of Beroea and Chalcedon, but in the year 376 immediately after Easter the heretics confiscated the dwellings of the monks, destroying them by fire. Basil now writes in consolation.

<sup>2</sup> Cf. Is. 58. 4: *εἰ εἰς κρίσεις καὶ μάχας νηστεύετε καὶ τύπτετε πυγμαῖς ταπεινόν*, "Behold you fast for debates and strife, and strike with fist wickedly."

<sup>3</sup> Cf. 2 Cor. 5. 1: *Οἶδαμεν γὰρ ὅτι ἂν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς*. "For we know if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands eternal in heaven."

<sup>4</sup> Cf. 2 Pet. 3, 7.

ασθαι ὑμᾶς, καὶ τὸν καλὸν ἰδρῶτα, ὃν ὑπὲρ τῆς ἀληθείας στάζετε,<sup>1</sup> τῷ ἀργῷ τούτῳ<sup>2</sup> σώματι ὑποδεξάμενος, ἔξειν τινὰ κοινωνίαν τῶν ἀποκειμένων ὑμῖν ἀθλων παρὰ τοῦ κριτοῦ τῆς ἀληθείας. ἀλλ' ἐπειδὴ τοῦτο μὲν οὐδ' <sup>3</sup> εἰς ἔννοιαν ὑμῖν ἦλθεν, οὐδὲ προσεδοκήσατέ τινα ἀνάπausιν ἔξειν παρ' ἡμῶν, ἐπεθύμουν ὑποθέσεις γοῦν εὐρίσκειν συνεχεῖς τῶν πρὸς ὑμᾶς γραμμάτων, ἵν' ὥσπερ οἱ τοῖς ἀγωνιζομένοις ὑποφθεγγόμενοι, καὶ αὐτός τινα ὑμῖν διὰ γραμμάτων εἰς προτροπὴν<sup>4</sup> τῆς ἀγαθῆς ὑμῶν ἀθλήσεως ἐνεβόησα. ἐγένετο δὲ ἡμῖν οὐδὲ τοῦτο ῥάδιον διὰ δύο προφάσεις· μίαν μὲν, ὅτι οὐκ ἤδειμεν ὅπου διάγετε, ἑτέραν δέ, ὅτι οὐδὲ πολλοὶ εἰσιν οἱ παρ' ἡμῶν πρὸς ὑμᾶς ἀπαίροντες.

Ἀλλὰ νῦν ὁ Κύριος ἡγαγεν ἡμῖν τὸν ποθεινότατον καὶ εὐλαβέστατον ἀδελφὸν Σαγκτίσσιμον τὸν συμπρεσβύτερον,<sup>5</sup> δι' οὗ καὶ προσφθεγγόμεθα ὑμῶν τὴν ἀγάπην καὶ<sup>6</sup> παρακαλοῦμεν προσεύχεσθαι ὑμᾶς<sup>7</sup> ὑπὲρ ἡμῶν, χαίροντας καὶ ἀγαλλιωμένους ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς, καὶ ὥς ἔχοντας παρρησίαν πρὸς τὸν Κύριον μὴ ἀνεῖναι νυκτὸς καὶ ἡμέρας βοῶντας πρὸς αὐτόν, ὑπὲρ τοῦ παύσασθαι μὲν τὸν σάλον τῶν ἐκκλησιῶν τοῦτον,<sup>8</sup> ἀποδοθῆναι δὲ τοῖς λαοῖς τοὺς ποιμένας, ἐπανελθεῖν δὲ τὴν Ἐκκλησίαν εἰς τὸ οἰκεῖον αὐτῆς ἀξίωμα. πέπεισμαι γὰρ ὅτι, ἐὰν εὐρεθῇ φωνὴ δυσωποῦσα τὸν ἀγαθόν, οὐκ εἰς μακρὰν ποιήσει τὰ ἐλέη αὐτοῦ, ἀλλὰ παρέξει ἡμῖν λοιπὸν σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν,

<sup>1</sup> κάμνετε Med.<sup>2</sup> ἑμᾶς add. editi antiqui.<sup>3</sup> οὔτε E.<sup>4</sup> προκόπην Harl. et Med.<sup>5</sup> πρεσβύτερον E.<sup>6</sup> καὶ om. E.



## LETTER CCLVI

and that by receiving the noble sweat, which you are shedding in behalf of truth, upon this slothful body of mine, I should have some share in the rewards that are laid up for you by the Judge of truth. But since this course did not even enter your mind, and you did not expect to have any relief from us, I was eager at least to find continual excuses for writing to you, so that, like those who shout encouragement to contestants, I too might by letter call out something to you as encouragement in your noble struggle. But not even this was easy for us for two reasons: one, because we did not know where you were living, and second, because there are not many who travel from us to you.

But now the Lord has brought to us the most beloved and reverend brother Sanctissimus, fellow-presbyter, through whom we both salute your Affection and urge you to pray for us, being glad and rejoicing for that your reward is very great in heaven,<sup>1</sup> and also as having freedom with the Lord not to cease night and day crying to Him,<sup>2</sup> to the end that this present storm that rocks the churches may cease, and that their shepherds may be given back to the people, and that the Church may return to her own proper esteem. For I am convinced that, if there be found a voice to importune the good God, He will not put off for long His mercies, but will give us now "with temptation a way to escape,

<sup>1</sup> Cf. Matt. 5. 12: *χαίrete καὶ ἀγαλλιάσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς*. "Be glad and rejoice, for your reward is very great in heaven." Cf. also Apoc. 19. 7.

<sup>2</sup> Cf. Luke 18. 7.

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<sup>7</sup> καὶ add. E.

<sup>8</sup> τούτων E, Reg. sec.

## COLLECTED LETTERS OF SAINT BASIL

τοῦ δύνασθαι <sup>1</sup> ὑπενεγκεῖν. πᾶσαν τὴν ἐν Χριστῷ ἀδελφότητα ἀσπάσασθε ἐξ ἡμῶν.

## CCLVII

Μονάζουσι καταπονηθεῖσιν ὑπὸ τῶν Ἀρειανῶν <sup>2</sup>

Ἄ κατ' ἐμαυτὸν ἐφθελγξάμην ἀκούσας περὶ τοῦ πειρασμοῦ τοῦ ἐπαχθέντος ὑμῖν <sup>3</sup> παρὰ τῶν ἐχθρῶν τοῦ Θεοῦ, <sup>4</sup> ταῦτα δὴ <sup>5</sup> διὰ γράμματος ἀπαγγεῖλαι πρὸς ὑμᾶς καλῶς ἔχειν ἐνόμισα, ὅτι ἐν καιρῷ νομιζομένῳ εἰρηνεύεσθαι ἐκτήσασθε <sup>6</sup> ἑαυτοῖς μακαρισμόν, τὸν ὑπὲρ τῶν διωκομένων ἔνεκεν τοῦ ὀνόματος τοῦ Χριστοῦ ἀποκείμενον. οὐ γὰρ ἐπειδὴ ὄνομα προσηνὲς καὶ ἡπιον περίκειται τοῖς τὰ πονηρὰ ἐργαζομένοις, τούτου ἔνεκεν καὶ τὰ πράγματα νομίζειν χρὴ μὴ πολεμίων εἶναι. χαλεπώτερον γὰρ κρίνω ἐγὼ τὸν παρὰ τῶν ὁμοφύλων πόλεμον, διότι τοὺς μὲν προκεκηρυγμένους ἐχθροὺς καὶ φυλάξασθαι ῥάδιον, τοῖς δὲ ἀναμεμιγμένοις ἡμῖν ἀνάγκη ἐκδότους εἶναι πρὸς πᾶσαν βλάβην· ὃ καὶ ὑμεῖς πεπόνθατε. ἐδιώχθησαν μὲν γὰρ καὶ οἱ πατέρες ἡμῶν, <sup>7</sup> ἀλλὰ παρὰ

<sup>1</sup> ἡμᾶς add. E, editi antiqui.

<sup>2</sup> Add. Med. et E: Εὐθαλεστάτη πρὸς ὑπομόνην παράκλησις, καὶ σύγκρισις τοῦ τε ἀπὸ τῶν εἰδωλολατρῶν καὶ τοῦ ἀπὸ αἵρετικῶν ἐπαγομένου διωγμοῦ, καὶ ὅτι οὐ πλήθει ὀριστέον τὴν σωτηρίαν. "A most vigorous exhortation to patience, and a comparison of persecution being waged by idolaters and being waged by heretics, and one must define salvation as not for the many."

<sup>3</sup> ἡμῖν E.

<sup>4</sup> Κυρίου E.

<sup>5</sup> καὶ E.

<sup>6</sup> ἐκτίσασθε E.

<sup>7</sup> ὑμῶν editi antiqui.

<sup>1</sup> Cf. 1 Cor. 10. 13: πειρασμὸς ὑμᾶς οὐκ ἐγένετο εἰ μὴ ἀνθρώπινος. πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει ἡμᾶς πειρασθῆναι ὑπὲρ ὃ

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that you may be able to bear it.”<sup>1</sup> Greet all the brethren in Christ in our name.

## LETTER CCLVII

### TO MONKS HARASSED BY THE ARIANS <sup>2</sup>

WHAT I said to myself on hearing of the trial brought upon you by the enemies of God, this I thought it well to communicate to you by letter—that at a time believed to be a period of peace you have obtained for yourselves the blessing which is laid up for those who suffer persecution for the name of Christ. For merely because a name<sup>3</sup> that is pleasing and gentle includes those who practise evil, we should not for this reason consider that their acts also are not those of enemies. For I judge war brought by fellow-countrymen to be more difficult, since it is easy to guard ourselves against our openly proclaimed enemies, but in the case of men who are intermingled with ourselves, we are necessarily exposed to every kind of injury at their hands; and this you too have experienced. For whereas our fathers also were persecuted,<sup>4</sup> yet it was

δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν. “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that which you are able: but will with the temptation make also a way to escape that you may be able to bear it.”

<sup>2</sup> Written at about the same time as the preceding letter, and on the same general subject—persecution by the Arians.

<sup>3</sup> *i.e.* fellow-countrymen.

<sup>4</sup> Cf. Matt. 5. 12: οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν. “For so they persecuted the prophets that were before you.”

τῶν εἰδωλολατρούντων· καὶ διηρπάγη αὐτῶν ὁ βίος, καὶ οἶκοι ἀνετράπησαν, καὶ αὐτοὶ ἐφυγαδεύθησαν, παρὰ τῶν φανερώς πολεμούντων ἡμῖν διὰ τὸ ὄνομα τοῦ Χριστοῦ. οἱ δὲ νῦν ἀναφανέντες διώκται μισοῦσι μὲν ἡμᾶς οὐδὲν<sup>1</sup> ἤττον ἢ ἐκεῖνοι, εἰς δὲ τὴν τῶν πολλῶν ἀπάτην τὸ τοῦ Χριστοῦ προβάλλονται ὄνομα, ἵνα μηδὲ τὴν ἐκ τῆς ὁμολογίας παραμυθίαν ἔχωσιν οἱ διωκόμενοι, τῶν πολλῶν καὶ ἀκεραιότερων ἀδικεῖσθαι μὲν ἡμᾶς ὁμολογούντων, εἰς μαρτύριον δὲ ἡμῖν τὸν ὑπὲρ τῆς ἀληθείας θάνατον μὴ λογιζομένων. διόπερ ἐγὼ πέπεισμαι μείζονα ὑμῖν<sup>2</sup> ἢ τοῖς τότε μαρτυροῦσι τὸν παρὰ τοῦ δικαίου κριτοῦ μισθὸν ἀποκεῖσθαι, εἴπερ ἐκεῖνοι καὶ τὴν παρὰ τῶν ἀνθρώπων ἀποδοχὴν ὁμολογουμένην εἶχον, καὶ τὸν παρὰ τοῦ Θεοῦ μισθὸν ἐξεδέχοντο, ὑμῖν δὲ ἐπ' ἴσοις τοῖς κατορθώμασιν αἱ παρὰ τῶν λαῶν τιμαὶ οὐχ ὑπάρχουσιν· ὥστε εἰκὸς πολυπλασίονα ἀποκεῖσθαι ἐν τῷ μέλλοντι αἰῶνι τῶν ὑπὲρ τῆς εὐσεβείας πόνων τὴν ἀντιμισθίαν.

Διὸ παρακαλοῦμεν ὑμᾶς μὴ ἐκκακεῖν ἐν ταῖς θλίψεσιν, ἀλλ' ἀνανεοῦσθαι τῇ πρὸς Θεὸν ἀγάπῃ, καὶ καθ' ἡμέραν προστιθέναι τῇ σπουδῇ, εἰδότας<sup>3</sup> ὅτι ἐν ὑμῖν ὀφείλει τὸ λείψανον τῆς εὐσεβείας σωθῆναι, ὃ ἐλθὼν ὁ Κύριος εὐρήσει ἐπὶ τῆς γῆς. καὶ εἴτε ἀπεδιώχθησαν ἐπίσκοποι τῶν ἐκκλησιῶν, τοῦτο ὑμᾶς μὴ σαλευέτω· εἴτε προδόται ἐξ αὐτῶν

<sup>1</sup> μηδὲν E.<sup>2</sup> ἡμῖν E, Med., Reg. sec.<sup>3</sup> εἰδότες MSS. quinque, non tamen antiquissimi.<sup>1</sup> Cf. Matt. 5. 12.<sup>2</sup> Cf. 2 Cor. 4. 15-16; also Eph. 3. 13.<sup>3</sup> Cf. Luke 21. 26.

by those who worshipped idols ; and their substance was plundered and their homes overthrown, and they themselves were driven into exile by men who openly made war upon us because of the name of Christ. But those who have now appeared as persecutors hate us no less than did those of old, but to deceive the many they put forward the name of Christ, that those who are persecuted may not even have the consolation of confessing it, for the many and simpler folk, while acknowledging that we are being wronged, yet do not account to us as martyrdom our death for the sake of truth. Wherefore I am convinced that a greater reward is laid up by the just Judge for you than for the martyrs of that time, since they not only had the openly acknowledged approbation that comes from men, but received also the reward that comes from God,<sup>1</sup> whereas for you, on the strength of equally righteous deeds, the honours that come from the people are not at hand ; hence it is reasonable to assume that the recompense which is laid up in the next life for your labours in defence of the true religion is many times greater.

Therefore we urge you not to grow faint-hearted in the midst of your tribulations, but to be renewed in your love of God, and daily to add to your zeal, knowing that in you must be preserved that remnant of the true religion which the Lord at His coming will discover upon the earth.<sup>2</sup> And if bishops have been driven from their churches, let this not move you ;<sup>3</sup> or if betrayers<sup>4</sup> have sprung up from the clergy them-

<sup>1</sup> Maran believes this to be an allusion to Fronto, Arian bishop of Nicopolis in Lesser Armenia, who originally belonged to the orthodox party.

ἐφύησαν τῶν κληρικῶν, μηδὲ τοῦτο τὴν πεποίθησιν ὑμῶν τὴν εἰς Θεὸν σαθρούτω. οὐ γὰρ τὰ ὀνόματά ἐστι τὰ σώζοντα ἡμᾶς, ἀλλ' αἱ προαιρέσεις καὶ ἡ ἀληθινὴ περὶ τὸν κτίσαντα ἡμᾶς ἀγάπη. ἐνθυμήθητε ὅτι καὶ ἐν τῇ κατὰ τοῦ Κυρίου ἡμῶν ἐπιβουλῇ ἀρχιερεῖς μὲν καὶ γραμματεῖς καὶ πρεσβύτεροι τὸν δόλον συνεσκευάσαντο, ὀλίγοι δὲ τῶν ἐκ τοῦ λαοῦ εὐρίσκοντο οἱ γνησίως τὸν λόγον καταδεχόμενοι, καὶ ὅτι οὐ τὸ πλήθός ἐστι τὸ σωζόμενον, ἀλλ' οἱ ἐκλεκτοὶ τοῦ Θεοῦ. ὥστε μηδέποτε ὑμᾶς πτοεῖτω<sup>1</sup> λαοῦ πολυοχλία, οἱ ὥσπερ ὕδωρ θαλάσσης ὑπὸ πνευμάτων μεταφερόμενοι. εἰ γὰρ καὶ εἰς σωθῇ ὥσπερ Λὼτ ἐν Σοδόμοις, μένειν ὀφείλει ἐπὶ τῆς ὀρθῆς κρίσεως, ἀμετακίνητον ἔχων τὴν ἐν Χριστῷ ἐλπίδα, διότι οὐκ ἐγκαταλείψει ὁ Κύριος τοὺς ὁσίους αὐτοῦ. πᾶσαν τὴν ἐν Χριστῷ ἀδελφότητα ἀσπάσασθε ἐξ ἐμοῦ· προσεύχεσθε γνησίως ὑπὲρ τῆς ψυχῆς μου τῆς ἐλεεινῆς.<sup>2</sup>

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## Ἐπιφανίῳ ἐπισκόπῳ

Τὸ πάλαι προσδοκηθὲν ἐκ τῆς τοῦ Κυρίου προρρήσεως, νῦν δὲ λοιπὸν τῇ πείρᾳ τῶν πραγ-

<sup>1</sup> ποιεῖτω E.

<sup>2</sup> ὁμολογουμένην εἶχον ἐπ' ἴσοις τοῖς κατορθώμασι add. Harl.

<sup>1</sup> Cf. Mark 14. 1 and 2.

<sup>2</sup> Cf. Matt. 22. 14: πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί. "For many are called, but few are chosen."

<sup>3</sup> Cf. Genesis 19.

<sup>4</sup> Written in 377. Epiphanius was Bishop of Salamis in

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selves, let even this not enfeeble your confidence in God. For it is not names that save us, but our purposes and true love for Him who created us. Remember that even in the plot against our Lord, it was chief priests and scribes and elders who devised the treachery, and few from the laity were found who genuinely received the word;<sup>1</sup> and that it is not the many who are being saved but the chosen of God.<sup>2</sup> Therefore never let the multitude of the crowd daunt you, for they are swayed by the winds as is the water of the sea. For if even but one be saved, as was Lot at Sodom, he ought to abide by his right judgment,<sup>3</sup> keeping his hope in Christ unshaken, because the Lord will not abandon His holy ones. Greet all the brethren in Christ in my name; pray earnestly for my poor soul.

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TO BISHOP EPIPHANIUS <sup>4</sup>

THAT which has long been expected from the Lord's prophecy, and has just lately been confirmed

Cyprus. It appears that he was ordained presbyter by Eutychius, then bishop of Eleutheropolis. In A.D. 367 he was elected bishop of Constantia in Cyprus, the ancient Salamis, where he governed the church for thirty-six years. Under his influence the whole island was covered with monastic institutions. With the monks of Palestine, and especially with those of his own monastery, he remained in uninterrupted communication. He was convinced that a true bishop must let his voice be heard in all the ecclesiastical controversies of the time.

μάτων βεβαιούμενον, ὅτι διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγῇσεται ἡ ἀγάπη τῶν πολλῶν, ἥδη<sup>1</sup> κεκρατημένον παρ' ἡμῖν, ἔδοξε λύειν τὰ γράμματα τῆς τιμιότητός σου κομισθέντα. ὄντως γὰρ ἀγάπης ἔνδειγμα οὐ τὸ τυχόν, πρῶτον μὲν μνησθῆναι ἡμῶν τῶν οὕτω μικρῶν καὶ μηδενὸς ἀξίων, ἔπειτα καὶ ἀδελφοὺς ἀποστεῖλαι εἰς ἐπίσκεψιν ἡμετέραν, πρέποντας εἶναι διακόνους εἰρηνικῶν γραμμάτων. οὐδὲν γὰρ τούτου σπανιώτερον θέαμα, πάντων πρὸς πάντας λοιπὸν ὑπόπτως διακειμένων. οὐδαμοῦ γὰρ εὐσπλαγχνία, οὐδαμοῦ συμπάθεια, οὐ δάκρυον<sup>2</sup> ἀδελφικὸν ἐπ' ἀδελφῷ κάμνοντι. οὐ διωγμοὶ ὑπὲρ τῆς ἀληθείας, οὐκ ἐκκλησίαι στενάζουσai<sup>3</sup> πανδημεί, οὐχ ὁ πολὺς οὗτος τῶν περιεχόντων ἡμᾶς δυσχερῶν κατάλογος κινεῖν δύναται ἡμᾶς πρὸς τὴν ὑπὲρ ἀλλήλων μέριμναν. ἀλλὰ τοῖς πτώμασιν ἐναλλόμεθα, τὰ τραύματα ἐπιξαίνομεν, τὰς παρὰ τῶν αἰρετικῶν ἐπηρείας, οἱ δοκοῦντες τῷ αὐτῷ κοινωνεῖν φρονή-

<sup>1</sup> τὸ δὲ editi antiqui.<sup>2</sup> οὐδαμοῦ editi antiqui.<sup>3</sup> στενάζουσι editi antiqui.

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About A.D. 376 Epiphanius took an active part in the Apollinarian controversies. Vitalis, a presbyter of Antioch, had been consecrated bishop by Apollinaris himself; whereupon Vitalis was visited by Epiphanius, who endeavoured to recall Vitalis from his error and to reconcile him with the orthodox bishop, Paulinus. He failed in his mission. It was after his return from this mission that he wrote to Basil about these and other disturbances. Basil in Letter CCLVII fully explained his position with reference to the church in Antioch.

Though Epiphanius was not present at the Ecumenical Council of Constantinople in A.D. 381, which ensured the triumph of the Nicene Creed in the East, his own creed, found



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by the experience of events—that “because iniquity hath abounded the charity of many shall grow cold,”<sup>1</sup> this, although it has already prevailed among us, the letter of your Honour which was conveyed to us has seemed to refute. For surely no ordinary proof of charity is it, first, that you were mindful of us who are so insignificant and of no account, then that you also sent brethren to visit us, men fitting to be ministers of letters of peace. For there is no sight rarer than this, when all are now disposed to be suspicious of all. For nowhere is there mercy, nowhere compassion, no brotherly tear for a brother in distress. No persecutions for truth’s sake, no churches whose entire membership groans, not this long series of misfortunes that encompass us, can move us to solicitude for one another. Nay, we leap upon the fallen, we irritate their wounds,<sup>2</sup> we intensify the spiteful abuse that comes from the heretics, we who are supposed to share the same

in his work, the *Ancoratus*, agrees almost word for word with the Constantinopolitan Creed.

Towards the end of A.D. 382 he went to Rome with Jerome and other legates of the Constantinopolitan Synod of A.D. 382 in order to confer with Pope Damasus on the Apollinarian heresy. While in Rome, he was domiciled with the elder Paula. On her trip to Palestine, Paula visited Epiphanius, staying with him about ten days. Jerome also visited him on his own return from Rome. This marks the beginning of an unbroken friendship between Jerome and Epiphanius.

In alliance with Jerome he took up the Origen controversy. The controversies in which Epiphanius engaged illustrate his character. Honest, credulous, a zealot for orthodoxy, he was often found promoting divisions where a moderate course would have enabled him to maintain the peace of the Church.

<sup>1</sup> Matt. 24. 12.

<sup>2</sup> Perhaps a reference to the impetuous and too often injudicious zeal displayed by Epiphanius.

ματι, ἐπιτείνομεν, καὶ οἱ ἐν τοῖς καιριωτάτοις ἔχοντες συμφωνίαν ἐνὶ γέ τινι πάντως διεστήκασιν ἀπ' ἀλλήλων. πῶς οὖν μὴ θαυμάσομεν τὸν ἐν τοιοῦτοις πράγμασι καθαρὰν καὶ ἄδολον τὴν πρὸς τοὺς πλησίον ἀγάπην ἐπιδεικνύμενον, καὶ διὰ τοσαύτης θαλάσσης καὶ ἡπείρου τῆς χωριζούσης ἡμᾶς σωματικῶς, τὴν ἐνδεχομένην ἐπιμέλειαν ταῖς ψυχαῖς ἡμῶν χαριζόμενον;

Ἐθαύμασα δέ σου καὶ ἐκεῖνο, ὅτι καὶ τὴν ἐν τῷ Ἐλαιῶνι τῶν ἀδελφῶν διάστασιν λυπηρῶς ἐδέξω, καὶ βούλει τινὰ αὐτοῖς γενέσθαι πρὸς ἀλλήλους συμβιβασμόν. καὶ ὅτι σε οὐδὲ τὰ παρευρεθέντα ὑπὸ τινῶν καὶ ταραχὰς ἐμποιήσαντα τῇ ἀδελφότητι παρέλαθεν,<sup>1</sup> ἀλλὰ καὶ τὴν ἐπὶ τούτοις μέριμναν ἀνεδέξω, καὶ ταῦτα ἀπεδεξάμην. ἐκεῖνο δὲ οὐκέτι τῆς σῆς ἐνόμισα εἶναι συνέσεως ἄξιον, τὸ ἡμῖν τὴν περὶ τῶν τηλικούτων διόρθωσιν ἐπιτρέπειν, ἀνθρώποις οὔτε χάριτι Θεοῦ ἀγομένοις, διὰ τὸ ἀμαρτίαις συζῆν, οὔτε τινὰ κεκτημένοις περὶ τοὺς λόγους δύναμιν, διὰ τὸ τῶν μὲν ματαίων ἀγαπητῶς<sup>2</sup> ἀποστήναι, τῶν δὲ τῆς ἀληθείας δογμάτων μήπω τὴν προσήκουσαν ἔξιν ἀναλαβεῖν. ἐπεστείλαμεν οὖν ἤδη τοῖς ἀγαπητοῖς ἀδελφοῖς ἡμῶν, τοῖς κατὰ τὸν Ἐλαιῶνα, Παλλαδίῳ τῷ ἡμετέρῳ καὶ Ἰνοκεντίῳ<sup>3</sup> τῷ

<sup>1</sup> οὐ praemittunt E, editi antiqui.

<sup>2</sup> ἀγαπητικῶς E, editi antiqui.

<sup>3</sup> Ἰνοκεντίῳ E, Harl., Med., Reg. sec.

<sup>1</sup> Basil in Caesarea of Cappadocia and Epiphanius in Salamis of Cyprus.

<sup>2</sup> i.e. the Mount of Olives.

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opinions, and those who are in harmony on the most important points are sure to be utterly at variance with one another on at least one matter. How, then, shall we help admiring him who in such circumstances manifests a pure and guileless love towards his neighbours, and who, over so great a space of sea and land <sup>1</sup> which separates us in body, graciously offers to our souls all possible care?

And I have admired you also for this—that you were grieved to hear of the dissension among the brethren at Elaeon,<sup>2</sup> and that you wish that some mutual reconciliation may be effected among them; and that not even the doctrines which have been fabricated by certain people and have caused disturbances <sup>3</sup> among the brethren have escaped you, but that you have become solicitous for these also—of all this have I likewise approved. But in one matter I have not regarded your course to be worthy of your wisdom—your entrusting the correction of such important matters to me, a person who is neither guided by the grace of God, because of his living with sin, nor possesses any power of words, because he is content to shun vain things but has not yet acquired the proper grasp of the teachings of truth. So we have now written <sup>4</sup> to our beloved brethren at Elaeon, to our Palladius <sup>5</sup> and to

<sup>3</sup> In this entire sentence reference is made to the heresy of Apollinaris.

<sup>4</sup> This letter is lost.

<sup>5</sup> A Palladius, a presbyter of Caesarea, wrote to Athanasius about A.D. 371, telling him of a disturbance that had arisen among some of the monks there who were opposing Basil, and urging him to rebuke them. This may be the Palladius referred to here.

Ἰταλῶ, πρὸς τὰ παρ' αὐτῶν ἡμῖν ἐπεσταλμένα, ὅτι οὐδὲν δυνάμεθα τῇ κατὰ Νίκαιαν πίστει προστιθέναι ἡμεῖς, οὐδὲ τὸ βραχύτατον, πλὴν τῆς εἰς τὸ Πνεῦμα τὸ ἅγιον δοξολογίας, διὰ τὸ ἐν παραδρομῇ τοὺς πατέρας ἡμῶν τούτου τοῦ μέρους ἐπιμνησθῆναι, οὐπω τοῦ κατ' αὐτὸ ζητήματος τότε κεκινημένου.<sup>1</sup> τὰ δὲ προσυφαινόμενα τῇ πίστει ἐκείνῃ δόγματα περὶ τῆς τοῦ Κυρίου ἐνανθρωπήσεως, ὡς βαθύτερα τῆς ἡμετέρας καταλήψεως, οὔτε ἐβασανίσαμεν οὔτε παρεδεξάμεθα, εἰδότες ὅτι, ἐπειδὰν τὴν ἀπλότητα τῆς πίστεως ἅπαξ παρακινήσομεν, οὔτε τι<sup>2</sup> πέρας τῶν λόγων εὐρήσομεν, ἀεὶ τῆς ἀντιλογίας εἰς τὸ πλεῖον ἡμᾶς προαγούσης, καὶ τὰς ψυχὰς τῶν ἀκεραιότηρων παραταράξομεν<sup>3</sup> τῇ παρεισαγωγῇ τῶν ξενιζόντων.

Τὴν δὲ κατὰ Ἀντιόχειαν ἐκκλησίαν, λέγω δὴ τὴν τῷ αὐτῷ φρονήματι συμβαίνουσαν, δῶή ποτὲ ὁ Κύριος ἰδεῖν αὐτὴν ἡνωμένην. κινδυνεύει γὰρ αὕτη μάλιστα δεδέχθαι τὰς ἐπιβουλάς τοῦ ἐχθροῦ, μνησικακοῦντος αὐτῇ διὰ τὸ πρῶτον τοῖς

<sup>1</sup> κινουμένου E.

<sup>2</sup> οὐκέτι editi antiqui.

<sup>3</sup> παρατάξομεν editi antiqui; ταραξομεν E, Harl., Reg. primus, Paris., et Bigot.

<sup>1</sup> One of the monks in the monastery of the Mount of Olives, whose biography was written by Palladius. Before entering the monastery, he had been in the service of the Roman Government in Constantinople.

<sup>2</sup> Basil has reference here to the doctrines proposed by Apollinaris. Adopting the doctrine of Plato, Apollinaris affirmed three component parts of man—spirit, soul, and body. He maintained that Christ had indeed a human body and human passions, or a sensitive soul, but not a spirit, or rational

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Innocent<sup>1</sup> the Italian, in reply to what has been written to us by them, that we can add nothing to the Creed of Nicaea, not even the slightest thing, except the glorification of the Holy Spirit, and this only because our fathers mentioned this topic incidentally, since the question regarding Him had not yet been raised at that time. But the teachings<sup>2</sup> which are interwoven in that Creed about the incarnation of the Lord we have neither examined into nor accepted, as being too deep for our comprehension,<sup>3</sup> knowing that when we once alter the simplicity of the Creed we shall find no end of discussion, since the disputation will lead us ever on and on, and that we shall disturb the souls of the simpler folk by the introduction of what seems strange to them.<sup>4</sup>

But as for the church at Antioch<sup>5</sup>—now I mean the church that is in agreement with the same opinion—may the Lord grant us some day to see it united. For it is especially in danger of being open to the plots of the enemy, who is evilly disposed towards it because it was among the people there

soul. This was supplied in Him by the Divine Word; consequently Christ had no human will, which would mean that He was not impeccable. The Apollinarians denied that Christ assumed flesh from the Virgin Mary; His body, which was heavenly and divine, as they maintained, merely passed through her virginal womb.

<sup>3</sup> The Benedictine editors remark: *Cum nonnulli formulae Nicenae aliquid de Incarnatione adderent ad comprimendos Apollinaristas, id Basilius nec examinaverat, etc.*

<sup>4</sup> Yet Basil here admits an addition which he holds justified, in the case of the glorification of the Holy Spirit. He would have probably agreed also with the necessity of the additions finally victorious in 451.

<sup>5</sup> On the affairs at Antioch, cf. Vol. II, p. 30, note 2.

ἐκεῖ τὴν τῶν Χριστιανῶν προσηγορίαν ἐμπολιτεύσασθαι. καὶ τέτμηται μὲν ἡ αἵρεσις πρὸς τὴν ὀρθοδοξίαν, τέτμηται δὲ καὶ αὕτῃ πρὸς ἑαυτὴν ἡ ὀρθότης. ἡμεῖς δέ, ἐπειδὴ καὶ ὁ πρῶτος παρρησιασάμενος ὑπὲρ τῆς ἀληθείας καὶ τὸν καλὸν ἐκείνον διαθλήσας ἀγῶνα ἐπὶ τῶν καιρῶν Κωνσταντίου, ὁ αἰδεσιμώτατος Μελέτιός ἐστιν ὁ ἐπίσκοπος, καὶ ἔσχεν αὐτὸν ἡ ἐμὴ ἐκκλησία κοινωνικόν, ὑπεραγαπήσασα αὐτὸν διὰ τὴν καρτερὰν ἐκείνην καὶ ἀνένδοτον ἔνστασιν, ἔχομεν αὐτὸν κοινωνικόν μέχρι τοῦ νῦν τῇ τοῦ Θεοῦ χάριτι, καὶ ἔξομέν γε, ἐὰν ὁ Θεὸς θελῇ· ἐπεὶ καὶ ὁ μακαριώτατος πάπας Ἀθανάσιος, ἐπιστάς ἀπὸ Ἀλεξανδρείας, πάνυ ἐβούλετο αὐτῷ τὴν πρὸς αὐτὸν κοινωνίαν καταπραχθῆναι ἀλλὰ κακία συμβούλων εἰς ἕτερον καιρὸν ὑπερετέθη αὐτῶν ἡ συνάφεια. ὥς οὐκ ὥφειλε! τῶν δὲ τελευταῖον ἐπεισελθόντων οὐδενὸς οὐδέπω τὴν κοινωνίαν προσηκάμεθα, οὐκ ἐκείνους κρίνοντες

<sup>1</sup> Cf. Acts 11. 26. ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανόν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητάς Χριστιανούς. "And they conversed there in the church a whole year; and they taught a great multitude, so that at Antioch the disciples were first named Christians."

<sup>2</sup> In 377 Meletius was in exile, and Paulinus the bishop of the Eustathians (cf. Soc. 4. 2; 5. 5) was opposing Vitalius, who was consecrated to the episcopate by Apollinaris. Jerome, Letter XVI, discusses the confusion resulting from these three nominally orthodox claimants.

<sup>3</sup> It was only in the eleventh century that Gregory VII prescribed that the title πάπας, "pope," should be restricted to the Bishop of Rome. Cf. Letter CXX, Vol. II, p. 248, note 2.

<sup>4</sup> After his fourth exile, Athanasius at once assembled a

## LETTER CCLVIII

that the appellation "Christian"<sup>1</sup> first became enfranchised. And while heresy has been divided against orthodoxy, orthodoxy has itself also been divided against itself.<sup>2</sup> But as for us, since he who first spoke freely in behalf of the truth and fought through that noble contest in the reign of Constantius, I mean the most reverend Meletius, is the bishop, and since my church took him into communion, having exceedingly great affection for him because of that steadfast and unyielding stand he made, we have held him in communion until the present day by the grace of God, and shall continue to hold him, if God so will; for the most blessed Pope<sup>3</sup> Athanasius also, stopping on his way from Alexandria, especially desired that communion be established between him and Meletius, but through malice of counsellors their union was put off until another time.<sup>4</sup> Would that it had not been so! But we have never accepted communion with any one of those who entered the see thereafter, not because we considered them unworthy, but because we

council and framed a synodical letter in which the Nicene Creed was embodied. On September 5, 363, Athanasius sailed to Antioch bearing this letter. The general prospects of the Church must have seemed brighter than at any time since 330, but the local troubles of Antioch were distressing. Athanasius was at first disposed to recognize Meletius, but the latter, keenly annoyed by the consecration of Paulinus, although Lucifer alone was responsible for it, held aloof from all proposals of accommodation or put off Athanasius with vague promises. The consequence was that Athanasius, who ever since he had worshipped with the Eustathians in 346, had given them his warm sympathy, now recognized their bishop, Paulinus, as the true head of the Antiochene church on his appending to his signature on the synodical letter a full and orthodox declaration.

ἀναξίους, ἀλλὰ μηδὲν ἔχοντες τούτου καταγινώσκειν. καίτοι πολλὰ μὲν ἠκούσαμεν παρὰ<sup>1</sup> τῶν ἀδελφῶν, ἀλλ' οὐ προσηκάμεθα, διὰ τὸ μὴ ἀντι-καταστήναι τοῖς κατηγοροῖς τοὺς ἐγκαλουμένους κατὰ τὸ γεγραμμένον, ὅτι Μὴ ὁ νόμος ἡμῶν κρίνει<sup>2</sup> τὸν ἄνθρωπον, ἐὰν μὴ πρῶτον αὐτοῦ ἀκούσῃ καὶ γινῶ τί ποιεῖ; ὥστε οὐπω δυνάμεθα αὐτοῖς ἐπιστέλλειν, τιμιώτατε ἀδελφέ, οὔτε ἀναγκάζεσθαι εἰς τοῦτο ὀφείλομεν. πρέπον δ' ἂν εἴη τῇ εἰρηνικῇ σου προθέσει, μὴ τὸ μὲν συνάπτειν, τὸ δὲ διασπᾶν, ἀλλὰ τῇ προὔ-παρχούσῃ ἐνώσει τὰ κεχωρισμένα προσάγειν. ὥστε πρῶτον μὲν εὖξαι, ἔπειτα καί, ὅση δύναμις, παρακάλεσον, ῥίψαντας αὐτοὺς ἐκ τῶν ψυχῶν τὸ φιλότιμον, καὶ ὑπὲρ τοῦ ἀποδοῦναι τὴν ἰσχὺν τῇ Ἐκκλησίᾳ καὶ καθελεῖν τὸ φρύαγμα τῶν ἐχθρῶν, συμβῆναι αὐτοὺς πρὸς ἀλλήλους. ἱκανῶς δέ μου κάκεῖνο τὴν ψυχὴν παρεκάλεσε, τὸ προστεθὲν παρὰ τῆς σῆς ἀκριβείας τοῖς λοιποῖς καλῶς καὶ ἀκριβῶς θεολογηθεῖσι· τὸ τρεῖς ἀναγκαῖον εἶναι τὰς ὑποστάσεις ὁμολογεῖν. ὥστε τοῦτο καὶ οἱ κατὰ Ἀντιόχειαν ἀδελφοὶ διδασκέσθωσαν παρὰ σοῦ· πάντως δέ που καὶ ἐδιδάχθησαν. οὐ γὰρ ἂν εἴλου<sup>3</sup> δηλονότι τὴν πρὸς αὐτοὺς κοινωνίαν, μὴ τοῦτο αὐτῶν μάλιστα τὸ μέρος ἀσφαλισάμενος.

Τὸ δὲ τῶν Μαγουσαίων ἔθνος (ὅπερ διὰ τῆς ἐτέρας ἐπιστολῆς σημήναι<sup>4</sup> ἡμῖν κατῆξιώσας) πολὺ ἐστι παρ' ἡμῖν κατὰ πᾶσαν σχεδὸν τὴν

<sup>1</sup> παρὰ R.J.D.: περὶ editi et MSS.

<sup>2</sup> κρίνει editi antiqui.

<sup>3</sup> ἂν εἴλου] εἴλω Med.

<sup>4</sup> σημᾶναι editi antiqui.



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were unable to condemn Meletius in anything. And yet we have heard many things from the brethren, but we have accepted nothing, because those charged with error were not brought before the accusers according to what is written: "Let not our law judge any man, unless it first hear him, and know what he doth?"<sup>1</sup> Therefore we cannot at this time write to them, most honoured brother, nor ought we to be forced into this. But it would be proper for your peaceful purpose, not to cause union here and disunion there, but to bring over to the unity which originally existed the elements which have become separated. Therefore, in the first place pray, then exhort them also with all your strength, after they have cast out ambition from their souls—both for the restoration of strength to the Church and for the crushing of the insolence of the enemy—to effect a reconciliation among themselves. And another thing also has encouraged my soul greatly—the addition which has been made by your Integrity to your other noble and accurate theological pronouncements, namely, that we must confess the three Persons. So let also the brethren at Antioch be informed of this by you; but surely they have somehow already been so informed. For manifestly you would not have accepted communion with them had you not made sure of this matter on this part most particularly.

So for the nation of the Magusaeans,<sup>2</sup> to which you saw fit to call our attention in another letter, it is widely scattered amongst us throughout almost

<sup>1</sup> John 7. 51; cf. also Deut. 17. 8.

<sup>2</sup> From Magusa in Arabia. Cf. Pliny, *Nat. Hist.* 6. 32, where Arabia is discussed and mention is made of Magusa.

χώραν διεσπαρμένον, ἀποίκων τὸ παλαιὸν<sup>1</sup> ἐκ τῆς Βαβυλωνίας ἡμῖν ἐπεισαχθέντων. οἱ ἔθουσιν ἰδιάζουσι κέχρηται, ἄμικτοι ὄντες πρὸς τοὺς ἄλλους ἀνθρώπους· λόγῳ δὲ πρὸς αὐτοὺς κεχρησθαι, καθό<sup>2</sup> εἰσιν ἐζωγρημένοι ὑπὸ τοῦ διαβόλου εἰς τὸ ἐκείνου θέλημα, παντελῶς ἐστὶν ἀδύνατον. οὔτε γὰρ βιβλία ἐστὶ παρ' αὐτοῖς, οὔτε διδάσκαλοι δογμάτων, ἀλλὰ ἔθει ἀλόγῳ συντρέφονται, παῖς παρὰ πατρός διαδεχόμενοι τὴν ἀσέβειαν. ἐκτὸς δὴ τούτων, ἃ ὑπὸ πάντων ὁράται, τὴν ζωοθυσίαν παραιτοῦνται ὡς μίasma, δι' ἀλλοτριῶν χειρῶν τὰ πρὸς τὴν χρεῖαν ζῶα κατασφάττοντες.<sup>3</sup> γάμοις ἐπιμαίνονται παρανόμοις· καὶ τὸ πῦρ ἡγοῦνται Θεόν· καὶ εἴ τι τοιοῦτο. τὰς δὲ ἐκ τοῦ Ἀβραὰμ γενεαλογίας οὐδεὶς ἡμῖν μέχρι τοῦ παρόντος τῶν μάγων ἐμυθολόγησεν· ἀλλὰ Ζαρνούαν τινα ἑαυτοῖς ἀρχηγὸν τοῦ γένους ἐπιφημίζουσι. διόπερ οὐδὲν ἔχω<sup>4</sup> πλέον ἐπιστέλλειν ὑπὲρ αὐτῶν τῇ τιμιότητί σου.

## CCLIX

Παλλαδίῳ καὶ Ἰννοκεντίῳ<sup>5</sup> μονάζουσιν

Ἐγὼ πόσον μὲν ὑμᾶς ἀγαπῶ, εἰκάζειν ὀφείλετε ἐξ ὧν ἡμᾶς αὐτοὶ ἀγαπᾶτε. καὶ εἰρήνης μὲν ἐπεθύμησα ἀεὶ γενέσθαι βραβευτής, ἀποτυγχά-

<sup>1</sup> πάλαι editi antiqui.

<sup>2</sup> καθ' ὅσον Med. et E; καθ' ὃν Harl.

<sup>3</sup> κατασφάζοντες codices nonnulli.

<sup>4</sup> εἶχον E.

<sup>5</sup> πρισβυτέροις καὶ add. E, Harl., et Clarom.

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the whole country, colonists having long ago been introduced to our country from Babylon. And these have practised their own peculiar customs, not mingling with the other peoples; and it is altogether impossible to employ reasoning with them, inasmuch as they have been preyed upon by the devil according to his wish. For there are neither books amongst them, nor teachers of doctrine, but they are brought up in an unreasoning manner, receiving their impiety by transmission from father to son. Now apart from these facts, which are observed by all, they reject the slaying of animals as a defilement, slaughtering through the hands of others the animals necessary for their needs; they rave after unlawful marriages; and they believe in fire as God; and other such things.<sup>1</sup> But regarding their descent from Abraham, no one of the Magi has up to the present told us any myths about that, but in fact they claim a certain Zarnuas as the founder of their race. Accordingly, I can write nothing more to your Honour about them.

## LETTER CCLIX

TO THE MONKS, PALLADIUS AND INNOCENT <sup>2</sup>

How much I love you you must infer from the extent of your own love for us. And although I have always desired to be promoter of peace, and

<sup>1</sup> With Basil's opinion may be compared those of Eusebius, *Praep. Evan.* 6. 275, and of Epiphanius in *Exp. Cathol. Fid.*

<sup>2</sup> Written in 377. On the monks Palladius and Innocent cf. the previous letter.

νων δὲ λυποῦμαι μέν· πῶς γὰρ οὐ; οὐ μὴν<sup>1</sup>  
 ἐχθραίνειν δύναμαί τισι τούτου γε ἔνεκεν, εἰδὼς  
 ὅτι πάλαι ἀφ' ἡμῶν ἤρθη τὸ τῆς εἰρήνης καλόν.  
 εἰ δὲ παρ' ἄλλοις ἡ αἰτία τῆς διαστάσεως,  
 παράσχοι ὁ Κύριος παύσασθαι τοὺς τὰς διχο-  
 στασίας ποιοῦντας. οὐ μέντοι οὐδὲ ἐπιζητῶ  
 συνεχῇ ὑμῶν τὴν ἐπιδημίαν· ὥστε τούτου ἔνεκεν  
 μηδὲ ἀπολογεῖσθαι<sup>2</sup> μοι. οἶδα γὰρ ὅτι ἄνδρες  
 τὸν πεπονημένον προελόμενοι βίον, καὶ αἰεὶ διὰ  
 τῶν χειρῶν ἑαυτοῖς τὰ ἀναγκαῖα συμποριζόμενοι,  
 πολὺν ἀποδημεῖν χρόνον τῶν ιδίων οὐ δύνανται.  
 ἀλλ' ὅπουπερ ἂν ᾗτε, μέμνησθε ἡμῶν. καὶ  
 προσεύχεσθε ὑπὲρ ἡμῶν,<sup>3</sup> ἵνα αὐτοὶ γοῦν πρὸς  
 ἑαυτοὺς εἰρήνην ἔχωμεν καὶ πρὸς τὸν Θεόν,  
 μηδεμίας τοῖς λογισμοῖς ἡμῶν ταραχῆς ἐνοι-  
 κούσης.

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## Ὁπτίμῳ ἐπισκόπῳ

Καὶ ἄλλως μὲν<sup>4</sup> ἡδέως ὁρῶν τοὺς ἀγαθοὺς  
 παῖδας διὰ τε τὸ ὑπὲρ τὴν ἡλικίαν τῶν ἡθῶν  
 εὐσταθὲς καὶ διὰ τὸ πρὸς τὴν σὴν εὐλάβειαν  
 οἰκεῖον, ἀφ' οὗ τι καὶ μέγα προσδοκᾶν ἔστιν ἐπ'  
 αὐτοῖς, ἐπειδὴ καὶ μετὰ γραμμάτων σὼν εἶδον

<sup>1</sup> οὐ μὲν δὲ editi antiqui; οὐ μὴν δὲ alii MSS.

<sup>2</sup> μηδὲ ἀπολογεῖσθαι] μὴ ἀπολογεῖσθε editi antiqui.

<sup>3</sup> ὑπὲρ ἡμῶν om. Vat., Coisl. sec., Reg. sec.

<sup>4</sup> om. E.

<sup>1</sup> Probably written in 377. Optimus was Bishop of Antioch in Pisidia. He was one of the most distinguished orthodox prelates of his time, having firmly defended the Catholic faith

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failing in this I do indeed grieve—for how should I not?—yet I cannot be angry at anyone, at least on this score, knowing that the blessing of peace was long ago taken away from us. But if the cause of the disagreement rests with others, may the Lord grant that those who carry on the dissensions may cease to do so. But I cannot even ask that your visits be frequent; therefore do not on this account make apology to me. For I know that men who have chosen the life of labour and must always provide the necessities of life for themselves by their own hands cannot be absent for a long time from their own homes. But wherever you are, be mindful of us; and pray for us, in order that we may have peace at least amongst ourselves and with God, no disturbance dwelling within our thoughts.

## LETTER CCLX ✓

TO BISHOP OPTIMUS <sup>1</sup>

ALTHOUGH in any case I should have been glad to see the good lads, both on account of their steadfastness of character, which is beyond their years, and on account of their close relationship to your Reverence, which gives us grounds for expecting great things from them, when I saw them coming to under Valens. He attended the Council of Constantinople in 381, and Antioch was appointed one of the centres of Catholic communion for the Eastern Church by that Council and the Emperor Theodosius. While at Constantinople he signed the will of Gregory Nazianzen as a witness. He also shared in the bounty of Olympias for the poor of her diocese, by whom in death his eyes were closed. Cf. Soc. 7. 36, and Theod. 5. 8.

αὐτοὺς προσιόντας μοι, ἐδιπλασίασα τὸ ἐπ' αὐτοῖς φίλτρον. ὅτε δὲ ἀνέγνων τὴν ἐπιστολὴν καὶ εἶδον ἐν αὐτῇ ὁμοῦ μὲν τὸ περὶ τὰς<sup>1</sup> ἐκκλησίας προνοητικὸν τῆς σῆς διαθέσεως, ὁμοῦ δὲ τὸ περὶ τὴν ἀνάγνωσιν τῶν θείων γραφῶν ἐπιμελές, ἡὐχαρίστησα τῷ Κυρίῳ, καὶ ἐπηυξάμην τὰ ἀγαθὰ τοῖς τὰ τοιαῦτα ἡμῖν διακομίζουσι γράμματα, καὶ πρό γε αὐτῶν αὐτῷ τῷ γράψαντι ἡμῖν.

Ἐπεξήτησας τὸ πολυθρύλλητον ἐκεῖνο, καὶ παρὰ πᾶσιν ἄνω καὶ κάτω περιφερόμενον ῥητόν, τίνα τὴν<sup>2</sup> λύσιν ἔχει· τό, Πᾶς ὁ ἀποκτείνας Καῖν ἐπτα ἐκδικούμενα παραλύσει. διὰ τούτου δὲ τέως μὲν αὐτὸς σεαυτὸν συνέστησας, τὸ τοῦ Τιμοθέου<sup>3</sup> ὃ παρέδωκεν αὐτῷ Παῦλος, ἀκριβῶς φυλάττοντα, δῆλος γὰρ εἰ προσέχων τῇ ἀναγνώσει· ἔπειτα καὶ ἡμᾶς τοὺς γέροντας καὶ νεναρκεηκότας ἤδη καὶ τῷ χρόνῳ καὶ τῇ ἀσθενείᾳ τοῦ σώματος καὶ τῷ πλήθει τῶν θλίψεων, αἱ πολλαὶ νῦν περὶ ἡμᾶς κινήθεισαι ἐβάρησαν<sup>4</sup> ἡμῶν τὴν ζωὴν, ὅμως διανέστησας, καὶ ζέων τῷ πνεύματι κατεψυγμένους ἡμᾶς, ὡς τὰ φωλεύοντα τῶν ζώων, εἰς ἐγρήγορσιν μετρίαν καὶ ζωτικὴν ἐνέργειαν ἐπανάγεις.<sup>5</sup>

Ἔστι δ' οὖν<sup>6</sup> τὸ ῥητόν καὶ ἀπλῶς οὕτω νοηθῆναι δυνάμενον καὶ ποικίλον ἐπιδέξασθαι<sup>7</sup> λόγον. ἡ μὲν οὖν ἀπλουστέρα καὶ παντὶ δυναμένη ἐκ τοῦ

<sup>1</sup> τῆς editi antiqui.

<sup>2</sup> om. E.

<sup>3</sup> ποιῶν add. E, editi antiqui.

<sup>4</sup> ἐβάρυναν E.

<sup>5</sup> ἐπανήγαγες editi antiqui.

<sup>6</sup> δ' οὖν] δὲ E.

<sup>7</sup> ἐπιδείξασθαι E, nonnulli alii; ὑποδείξασθαι alii.

<sup>1</sup> Gen. 4. 15. For a brief summary of the interpretations of this ancient *crux*, see the Appendix.

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me with your letter also, I became doubly fond of them. And when I read the letter and saw in it not only the anxious care for the churches shown in your disposition, but also your concern about the reading of the Divine Scriptures, I gave thanks to the Lord, and prayed for blessings upon those who brought such a letter to us, and indeed before them upon him who wrote it to us.

You have asked us about that passage which has been widely talked of and which has been bandied about this way and that by everyone—what its solution is: namely, “Whosoever shall kill Cain shall discharge seven times the things to be expiated.”<sup>1</sup> Now heretofore you have commended yourself to us, as observing strictly the admonition which Paul<sup>2</sup> gave to Timothy (for it is evident that you are attentive to your reading); then, in the second place, you have taken hold of us who are old and already benumbed both by time and by the weakness of our body, and also by the multitude of the afflictions which have now in great numbers been stirred up round about us and have overburdened our life, and yet, in spite of all this, have restored us, and by your fervour of spirit are bringing us, who were chilled through, like animals hibernating in their dens, back to a measure of wakefulness and to some vital energy.

Now the passage in question is capable both of being interpreted in a quite simple manner and of receiving an elaborate treatment. The simpler meaning, then, and the one that might occur to

<sup>2</sup> Cf. 1 Tim. 4. 13: *ἕως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.* “Till I come, attend unto reading, to exhortation, and to doctrine.”

προχείρου παραστήναι διάνοια αὕτη ἐστίν· ὅτι δεῖ τὸν Κάϊν ἐπταπλασίονα ἀποδοῦναι<sup>1</sup> τὴν τιμωρίαν ὑπὲρ ὧν ἡμαρτεν. οὐ γάρ ἐστι δικαίου κριτοῦ ἴσας πρὸς ἴσας ὀρίζειν τὰς ἀντιδόσεις, ἀλλ' ἀνάγκη τὸν κατάρξαντα κακοῦ μετὰ προσθήκης ἀποτίσαι τὰ ὀφειλόμενα, εἰ μέλλοι<sup>2</sup> αὐτός τε βελτίων ταῖς τιμωρίαις γενήσεσθαι, καὶ τοὺς λοιποὺς σωφρονεστέρους ποιήσῃν<sup>3</sup> τῷ ὑποδείγματι. οὐκοῦν, ἐπειδὴ τέτακται ἐπτάκις ἀποπληρῶσαι τὴν δίκην τῶν ἡμαρτημένων τὸν Κάϊν, παραλύσει, φησί, τοῦτο τὸ ὑπὸ τῆς θείας κρίσεως ἐπ' αὐτῷ δεδογμένον ὁ ἀποκτείνας αὐτόν. οὗτός ἐστιν ὁ νοῦς ὁ ἐντεῦθεν ἀπὸ τῆς πρώτης ἀναγνώσεως ἡμῖν προσπίπτων.

Ἐπειδὴ δὲ ἐρευνᾶν πέφυκε τὰ βάθη τῶν φιλοπονωτέρων ἢ διάνοια, ἐπιζητεῖ, τὸ δίκαιον πῶς ἐν τῷ ἐπτάκις ἀποπληροῦται, καὶ τί τὰ ἐκδικούμενα, πότερον τὰ ἁμαρτηθέντα ἐπτά ἐστίν, ἢ ἔν μὲν τὸ ἁμάρτημα, ἐπτά δὲ ἐπὶ τῷ ἐνὶ αἰ κολάσεις; ἀεὶ μὲν οὖν ἡ Γραφή τὸν τῆς ἀφέσεως τῶν ἁμαρτημάτων ἀριθμὸν ἐν τοῖς ἐπτά περιορίζει. ποσάκις,<sup>4</sup> φησὶν, ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; (Ὁ Πέτρος ἐστὶ λέγων τῷ Κυρίῳ.) ἕως ἐπτάκις; εἶτα ἀπόκρισις τοῦ Κυρίου. Οὐ λέγω σοι ἕως ἐπτάκις, ἀλλ' ἕως ἐβδομηκοντάκις ἐπτά. οὐ γὰρ ἐπ' ἄλλον ἀριθμὸν μετέβη ὁ Κύριος, ἀλλὰ τὸν ἐπτά πολυπλασιάσας, ἐν αὐτῷ τὸν ὅρον ἔθετο τῆς ἀφέσεως. καὶ δι' ἐπτά μὲν

<sup>1</sup> ἀποδιδόναι Harl., Med.; δοῦναι editi antiqui.

<sup>2</sup> μέλοι E.

<sup>3</sup> ποιεῖν multi codices sed recentiores.

<sup>4</sup> γὰρ add. editi antiqui.



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anyone offhand is this: that Cain must pay a sevenfold punishment for the sins he has committed. For it is not the part of a just judge to determine punishments on the principle of like for like, but he who has been the first to commit a wrong must pay what is due together with something additional, if he is himself to be made better by his punishment and is to make others more virtuous through his example. Therefore, since it has been appointed for Cain to pay the penalty for his sins sevenfold, he who kills him, it says, must satisfy this sentence which has been passed upon him by the divine judgment. This is the sense of the passage that suggests itself to us immediately after the first reading.

But since the mind of the more industrious readers is naturally inclined to search the depths, it inquires how justice is fulfilled in the injunction "sevenfold," and what are "the things to be expiated," whether the sins that have been committed are seven, or the sin one but the punishments seven for the one. Now the Scripture always defines the number of the forgiveness of sins as seven. It says: "How often shall my brother offend against me and I forgive him?" (It is Peter who is speaking to the Lord.) "Till seven times?" Then the answer of the Lord is: "I say not to thee, till seven times, but till seventy times seven times."<sup>1</sup> For the Lord did not change to another number, but multiplying the seven placed the limit of forgiveness at that. And after seven

<sup>1</sup> Matt. 18. 21 and 22.

ἐτῶν ὁ Ἑβραῖος ἀπελύετο τῆς δουλείας· ἐπτά δε ἐβδομάδες ἐτῶν τὸν ὀνομαστὸν ἰωβηλαῖον ἐποιοῦν ἐν τοῖς πάλαι, ἐν ᾧ ἐσαββάτιζε μὲν ἡ γῆ, χρεῶν δὲ ἦσαν ἀποκοπαί, δουλείας ἀπαλλαγῇ, καὶ οἶονεὶ νέος ἄνωθεν καθίστατο βίος, ἐν τῷ ἐβδοματικῷ ἀριθμῷ τοῦ παλαιοῦ τρόπον τινὰ τὴν συντέλειαν δεχομένου. ταῦτα δὲ τύποι τοῦ αἰῶνος τούτου, ὃς διὰ τῶν ἐπτά ἡμερῶν ἀνακυκλούμενος ἡμᾶς παρατρέχει· ἐν ᾧ γίνονται αἱ τῶν μετριωτέρων ἀμαρτημάτων ἐκτίσεις, κατὰ τὴν φιλάνθρωπον ἐπιμέλειαν τοῦ ἀγαθοῦ Δεσπότη, ὡς μὴ τῷ ἀπεράντῳ αἰῶνι παραδοθῆναι ἡμᾶς εἰς κόλασιν. τὸ μὲν οὖν ἐπτάκις, διὰ τὴν πρὸς τὸν κόσμον τοῦτον συγγένειαν, ὡς τῶν φιλοκόσμων ἀνθρώπων ἀπ' αὐτῶν ὀφειλόντων μάλιστα ζημιοῦσθαι, ὧν ἕνεκεν εἴλοντο<sup>1</sup> πονηρεύεσθαι. ἐκδικούμενα δέ, εἴτε τὰ παρὰ τοῦ Κάϊν ἡμαρτημένα λέγοις, εὐρήσεις ἐπτά· εἴτε τὰ παρὰ τοῦ κριτοῦ ἐπ'<sup>2</sup> αὐτῷ ἐπαχθέντα,<sup>3</sup> καὶ οὕτως οὐκ<sup>4</sup> ἀποτεύξη τῆς ἐννοίας. ἐν μὲν οὖν τοῖς παρὰ τοῦ Κάϊν τετολμημένοις πρῶτον ἀμάρτημα φθόνος ἐπὶ τῇ προτιμώσει τοῦ Ἀβελ· δεύτερον δόλος, μεθ' οὗ διελέχθη τῷ ἀδελφῷ, εἰπών· Διέλθωμεν εἰς τὸ πεδῖον· τρίτον φόνος, προσθήκη τοῦ κακοῦ· τέταρτον, ὅτι καὶ ἀδελφοῦ φόνος, μείζων ἢ ἐπίτασις· πέμπτον, ὅτι καὶ

<sup>1</sup> τὸ add. editi antiqui.<sup>2</sup> om. E.<sup>3</sup> ὀρισθέντα editi antiqui.<sup>4</sup> οὐκ om. E.

<sup>1</sup> Cf. Deut. 15. 12: Ἐὰν δὲ πρᾶθῃ σοι ὁ ἀδελφός σου ὁ Ἑβραῖος καὶ ἡ Ἑβραία, δουλεύσει σοι ἕξ ἔτη, καὶ τῷ ἐβδόμῳ ἐξαποστελεῖς αὐτὸν ἐλεύθερον ἀπὸ σοῦ. "When thy brother, a Hebrew man or Hebrew woman, is sold to thee, and hath served thee six years, in the seventh year thou shalt let him go free."

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years the Hebrew used to be freed from slavery.<sup>1</sup> And seven weeks of years they used to make in former time the celebrated jubilee, in which the land kept the sabbath, and there occurred cancelling of debts, release from slavery, and as it were a new life was again established, the old life in a manner receiving its completion in the number seven.<sup>2</sup> And these are the types or models of this present age,<sup>3</sup> which revolves in cycles of seven days as it runs past us; and it is in this age that the expiations of the lesser sins are made, according to the loving care of the good Master, so that we may not be given over for punishment to the age without end. Accordingly, the term "seven times" is used because of the relationship of seven to this world, the idea being that men who are lovers of the world ought especially to be punished on the basis of those things for the sake of which they chose to do wrong. And as for the sins which are being expiated, if you mean the sins committed by Cain, you will find them seven; or if you mean the sentences passed upon him by the Judge, even so you will not miss the sense. Now among the daring deeds done by Cain, the first sin is envy at the preference of Abel; the second, guile, whereby he addressed his brother saying: "Let us go forth into the field"<sup>4</sup>; the third, murder, an added evil; fourth, that it was even fratricide, a greater iniquity; fifth, that Cain was also the first

<sup>1</sup> Lev. 25. 10.

<sup>2</sup> i.e. this world or era, as contrasted with the dispensation to come.

<sup>3</sup> Gen. 4. 8. Note the Vulgate Latin: *Dixitque Cain ad Abel fratrem suum; egrediamur foras.* "And Cain said to Abel his brother: Let us go forth abroad."

πρῶτος φονεὺς ὁ Κάϊν, πονηρὸν ὑπόδειγμα τῷ βίῳ καταλιπών· ἕκτον ἀδίκημα, ὅτι γονεῦσι πένθος ἐποίησεν.<sup>1</sup> ἑβδομον, ὅτι Θεῷ<sup>2</sup> ἐψεύσατο· ἐρωτηθεὶς γάρ, Ποῦ Ἄβελ ὁ ἀδελφός σου; εἶπεν, Οὐκ οἶδα. ἐπταὶ οὖν τὰ ἐκδικούμενα παρελύετο ἐν τῷ ἀναιρεθῆναι τὸν Κάϊν. ἐπειδὴ γὰρ εἶπεν ὁ Κύριος, ὅτι Ἐπικατάρατος ἡ γῆ, ἥ ἔχανε δέξασθαι τὸ αἷμα τοῦ ἀδελφοῦ σου· καὶ, Στένων καὶ τρέμων ἔσῃ ἐπὶ τῆς γῆς· ὁ Κάϊν φησίν· Εἰ ἐκβάλλεις με σήμερον ἀπὸ τῆς γῆς,<sup>3</sup> καὶ ἀπὸ τοῦ προσώπου σου κρυβήσομαι, καὶ ἔσομαι στένων καὶ τρέμων ἐπὶ<sup>4</sup> τῆς γῆς· καὶ πᾶς ὁ εὐρίσκων με ἀποκτενεῖ με. πρὸς δὲ τοῦτο ὁ Κύριός φησιν· Οὐχ οὕτω· πᾶς ὁ ἀποκτείνας Κάϊν ἐπταὶ ἐκδικούμενα παραλύσει. ἐπειδὴ γὰρ ἐνόμισεν εὐάλωτος εἶναι παντὶ ὁ Κάϊν, διὰ τὸ τὴν ἐπὶ τῆς γῆς ἀσφάλειαν μὴ ἔχειν (ἐπικατάρατος γὰρ ἡ γῆ ἀπ' αὐτοῦ), καὶ τῆς ἀπὸ Θεοῦ βοηθείας ἡρημῶσθαι, ὀργισθέντος αὐτῷ ἐπὶ τῷ φόνῳ, ὥς οὔτε ἀπὸ γῆς οὔτε ἀπ' οὐρανοῦ ἀντιλήψεως αὐτῷ λειπομένης· Ἔσται, φησί, πᾶς ὁ εὐρίσκων με, ἀποκτενεῖ με· ἐλέγχει αὐτοῦ τὸ σφάλμα ὁ λόγος λέγων, Οὐχ οὕτω, τουτέστιν, οὐκ ἀναιρεθήσῃ. κέρδος γὰρ τοῖς κολαζομένοις ὁ θάνατος, ἀπαλλαγὴν φέρων τῶν λυπηρῶν. ἀλλὰ παραταθήσῃ τῷ βίῳ, ἵνα κατ' ἀξίαν τῶν ἡμαρτημένων ἀντιμετρηθῇ σοι τὰ κολαστήρια. ἐπειδὴ δὲ τὸ ἐκδικ-

<sup>1</sup> ἐνεποίησεν editi antiqui.

<sup>2</sup> Θεὸν B.

<sup>3</sup> ἀπὸ προσώπου τῆς γῆς editi antiqui.

<sup>4</sup> ἀπὸ editi antiqui; ἐκ alii MSS.

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murderer, leaving behind him a bad example for the world; sixth, wrong-doing, because he caused grief to his parents; seventh, because he lied to God, for being asked, "Where is thy brother Abel?" he said, "I know not."<sup>1</sup> Therefore seven expiations were discharged in the destruction of Cain. For when the Lord said: "Cursed is the earth which hath opened and received the blood of thy brother," and "groaning and trembling shalt thou be on the earth," Cain said: "If thou castest me out this day from the earth, and I shall be hidden from thy face, and groaning and trembling shall I lie upon the earth, and everyone that findeth me shall kill me." And in reply to this the Lord said: "No, it shall not be so. Whosoever shall kill Cain shall be punished sevenfold."<sup>2</sup> For since Cain thought that he was an easy prey for everyone, on account of having no safety upon earth (for the earth was cursed because of him), and on account of being deprived of God's help, since He was angry at him for the murder, thinking that no assistance was left him either from earth or from heaven he said: "It shall come to pass that everyone that findeth me shall kill me." Scripture proves his error by saying: "Not so," that is, you shall not be destroyed. For death is a gain to those who are being chastised, since it brings relief from their pains. But you shall be continued in life, that your chastisements may be measured in proportion to your sins. But since the word

<sup>1</sup> Gen. 4. 9.

<sup>2</sup> Gen 4. 11-15, Septuagint. (The Septuagint version which Basil here undertakes to interpret admits of two distinct interpretations, see Appendix. Basil gives each of these in the text of this letter.)

ούμενον διχῶς νοεῖται, τό τε ἁμαρτηθέν, ἐφ' ᾧ ἡ ἐκδίκησις, καὶ ὁ τρόπος τῆς κολάσεως, δι' οὗ ἡ ἐκδίκησις, ἴδωμεν εἰ ἐπτὰ τρόποι βασανιστηρίων ἐπηνέχθησαν<sup>1</sup> τῷ πονηρευσαμένῳ.

Τὰ μὲν οὖν ἐπτὰ ἁμαρτήματα τοῦ Κάϊν ἐν τοῖς κατόπιν ὁ λόγος ἀπηριθμήσατο. νῦν δὲ ζητοῦμεν εἰ ἐπτὰ ἐστὶ τὰ εἰς κόλασιν αὐτῷ ἐπαγόμενα, καὶ φάμεν οὕτως. μετὰ τὴν πεῦσιν τοῦ Κυρίου, Ποῦ Ἄβελ<sup>2</sup> ὁ ἀδελφός σου; <sup>3</sup> ἦν οὐχὶ μαθεῖν βουλόμενος, ἀλλὰ μετανοίας αὐτῷ ἀφορμὴν<sup>4</sup> παρεχόμενος, ὁ φιλάνθρωπος Δεσπότης προσήγαγεν, ὡς δηλοῖ αὐτὰ τὰ ῥήματα. ἀρνησαμένου γὰρ αὐτοῦ, ταχὺν ποιεῖται τὸν ἔλεγχον, εἰπών· Φωνὴ αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρὸς με. ὥστε τὸ Ποῦ Ἄβελ ὁ ἀδελφός σου; ἐκείνῳ ἀφορμὴν ἐδίδου τῆς συναισθήσεως τοῦ ἡμαρτημένου, οὐ τῷ Θεῷ ἐγίνετο διδασκαλίας πρόξενον. εἰ γὰρ μὴ ἔτυχεν ἐπισκοπῆς Θεοῦ, εἶχεν ἂν πρόφασιν ὡς ἐγκαταλειμμένος καὶ οὐδεμίαν λαβὼν ἀφορμὴν εἰς μετάνοιαν. νῦν δὲ ἐπεφάνη αὐτῷ ὁ ἰατρός, ἵνα προσφύγῃ αὐτῷ ὁ ἀσθενῶν. ὁ δὲ οὐ μόνον οὐ κρύπτει τὸ ἔλκος, ἀλλὰ καὶ ἕτερον προσεξεργάζεται, τῷ φόνῳ τὸ ψεῦδος ἐπισυνάπτων, Οὐκ οἶδα. μὴ φύλαξ τοῦ ἀδελφοῦ μου εἰμὶ ἐγώ; ἐντεῦθεν λοιπὸν ἀρίθμει<sup>5</sup> τὰς τιμωρίας. ἐπικατάρματος ἡ γῆ ἀπὸ σοῦ. μία κόλασις. ἐργᾷ<sup>6</sup> τὴν γῆν. δευτέρα αὕτη. ἀνάγκη γάρ τις ἄρρητος αὐτῷ

<sup>1</sup> ἐπήχθησαν E et Harl.

<sup>2</sup> Ἄβελ om. E.

<sup>3</sup> σου; ἦν οὐχὶ] σου ἐστίν; οὐχὶ E.

<sup>4</sup> αὐτῷ ἀφορμὴν] ἀφορμὴν ἐκείνῳ E.

<sup>5</sup> ἀπαριθμεῖ editi antiqui.

<sup>6</sup> ἐργάσῃ editi antiqui.

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“ἐκδικούμενον” is understood in a twofold sense, not only as the sin for which the expiation is made, but also the manner of the chastisement whereby the expiation takes place, let us see whether seven manners of punitive suffering were inflicted upon the culprit.

Now the seven sins of Cain have been enumerated by Scripture in the sequel. And we next ask whether the consequences visited upon him as chastisement were seven, and we answer as follows: After the Lord’s question: “Where is thy brother Abel?”—the Lord not wishing to get this information but offering Cain an opportunity for repentance—the kind Master led him on, as His very words show. For when Cain denied any knowledge thereof,<sup>1</sup> He quickly convicted him, saying: “The voice of thy brother’s blood crieth to me.”<sup>2</sup> Thus the question: “Where is thy brother Abel?” gave Cain an opportunity for realizing his sin; it was not a means of furnishing information to God. For if Cain had not received a visitation from God, he would have had as a pretext that he had been abandoned and had received no opportunity for repentance. But now the Healer appeared to him, that he who was sick might take refuge with Him. But Cain not only does not conceal his ulcer, but contrives still another, adding falsehood to murder: “I know not. Am I my brother’s keeper?” From now on, count the punishments. “Cursed is the earth for thy sake.”<sup>3</sup> One chastisement. “Till the earth.” This is the second. For some secret necessity was laid as a yoke

<sup>1</sup> Gen. 4. 9.

<sup>2</sup> Gen. 4. 10.

<sup>3</sup> This expression is more like that addressed to Adam. Cf. Gen. 3. 17.

συνέζευκτο, πρὸς τὸ ἔργον τῆς γῆς αὐτὸν κατε-  
 πείγουσα, ὥστε μηδὲ βουλομένῳ αὐτῷ ἐξεῖναι  
 ἀναπαύεσθαι, ἀλλ' αἰὲν αὐτὸν προσταλαιπωρεῖσ-  
 θαι τῇ ἐχθρᾷ αὐτοῦ<sup>1</sup> γῇ, ἣν ἐπικατάρατον αὐτὸς  
 ἐαυτῷ ἐποίησε, μιάνας αὐτὴν ἀδελφικῷ αἵματι.  
 ἐργᾷ οὖν τὴν γῆν, δεινὴ τιμωρία, ἡ μετὰ τῶν  
 μισούντων διαγωγῇ, σύνοικον ἔχειν πολέμιον,  
 ἄπαυστον ἐχθρόν.<sup>2</sup> ἐργᾷ τὴν γῆν· τουτέστι,  
 κατατεινόμενος τοῖς ἔργοις τοῖς γεηπονικοῖς,  
 οὐδένα χρόνον ἀνῆσεις, οὔτε νυκτὸς οὔτε ἡμέρας  
 ἐκλυόμενος ἐκ τῶν πόνων, ἀλλὰ δεσπότης τινὸς  
 πικροῦ χαλεπωτέραν ἔχων τὴν ἄρρητον ἀνάγκην,  
 ἐπὶ τὰ ἔργα σε διεγείρουσαν. Καὶ οὐ προσθήσει  
 δοῦναι τὴν ἰσχὺν αὐτῆς. καίτοι εἰ καὶ τὸ τῆς  
 ἐργασίας ἄπαυστον εἶχέ τινα καρπὸν, αὐτὸς ὁ  
 πόνος οὐ μετρία βάσανος ἦν τῷ αἰὲν κατατεινο-  
 μένῳ<sup>3</sup> καὶ κοπιῶντι. ἐπειδὴ δὲ καὶ ἐργασία  
 ἄπαυστος καὶ ἄκαρπος ἡ περὶ γῆν ταλαιπωρία  
 (οὐ γὰρ ἐδίδου τὴν ἰσχύν), τρίτη αὕτη ἐστὶ  
 τιμωρία ἡ ἀκαρπία τῶν πόνων. Στένων καὶ τρέ-  
 μων ἔσῃ ἐπὶ τῆς γῆς. δύο προσέθηκεν ἄλλαις  
 ταῖς τρισί· στεναγμὸν διηνεκῇ, καὶ τρόμον τοῦ  
 σώματος, τὸν ἐκ τῆς ἰσχύος στηριγμὸν τῶν μελῶν  
 οὐκ ἐχόντων. ἐπειδὴ γὰρ κακῶς ἐχρήσατο τῇ  
 δυνάμει τοῦ σώματος, ὑφῆρέθη αὐτοῦ ὁ τόνος,  
 ὥστε κλονεῖσθαι αὐτὸν καὶ κατασεῖεσθαι, οὔτε  
 ἄρτον ῥαδίως προσφέρειν δυνάμενον τῷ στόματι  
 οὔτε ποτὸν προσκομίζειν, τῆς πονηρᾶς χειρὸς  
 μετὰ τὴν ἀνοσίαν πρᾶξιν οὐδὲ ταῖς ἰδίαις καὶ  
 ἀναγκαίαις χρεῖαις τοῦ σώματος λοιπὸν ὑπηρε-

<sup>1</sup> ἐαυτοῦ E.<sup>2</sup> ἐχθρόν] ἔχειν τὸ μῖσος E.<sup>3</sup> κατατειρομένῳ editi antiqui.



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upon him, forcing him to work the earth, so that not even when he wished it was it possible for him to rest, but ever was he compelled to submit to hardships by the hostile earth, which he himself had rendered accursed to himself by polluting it with a brother's blood. Hence, "Thou shalt till the earth"—a terrible punishment, living with those that hate thee, to have as a housemate an enemy, an implacable foe. "Thou shalt till the earth"; that is, straining at his labours in tilling the fields, thou shalt relax at no time, being released from thy labours neither day nor night but being subject to that secret necessity that, severer than any bitter master, urged thee on to work. "And she shall not yield unto thee her strength." And yet, if his unending toil did have any fruitage, the labour itself was no moderate punishment for one who always strained and toiled to weariness. But since not only is his labour unending, but also his heavy toil with the earth is unfruitful (for "she did not yield her strength"), this is the third punishment, the fruitlessness of his toils. "Groaning and trembling shalt thou be upon the earth."<sup>1</sup> He has added two to the other three—continual groaning, and trembling of the body, since his limbs had not the support that comes from strength. For since he had used the power of his body wickedly, his vigour was taken away, so that he tottered and shook, being unable easily either to bring bread to the mouth or to fetch water to it, his wicked hand not being permitted after the unholy deed even to administer to the

<sup>1</sup> Presumably this is based on Gen. 4. 12, which in the Douay version reads: "a fugitive and a vagabond shalt thou be upon the earth."

τεῖσθαι<sup>1</sup> συγχωρουμένης. ἄλλη τιμωρία, ἣν αὐτὸς ἀπεκάλυψεν ὁ Κάϊν εἰπών· Εἰ ἐκβάλλεις με νῦν ἀπὸ τῆς γῆς, καὶ ἀπὸ τοῦ προσώπου σου κρυβήσομαι. τί ἐστὶ τὸ Εἰ ἐκβάλλεις με ἀπὸ τῆς γῆς; τουτέστιν, εἰ χωρίζεις με τῆς ἀπ' αὐτῆς<sup>2</sup> ὠφελείας. οὐ γὰρ μετετίθετο ἐφ' ἕτερον τόπον, ἀλλ' ἡλλοτριούτο τῶν ἀπ' αὐτῆς καλῶν. Καὶ ἀπὸ τοῦ προσώπου σου κρυβήσομαι. ἡ βαρυτάτη κόλασις τοῖς εὐφρονούσιν<sup>3</sup> ὁ ἀπὸ Θεοῦ χωρισμός. καὶ ἔσται, φησί, πᾶς ὁ εὐρίσκων με ἀποκτενεῖ με. εἰκάζει ἐκ τοῦ ἀκολουθίου τῶν προαγόντων.<sup>4</sup> εἰ ἀπὸ τῆς γῆς ἐκβέβλημαι, εἰ ἀπὸ τοῦ προσώπου σου κρυβήσομαι, λείπεται ἀπὸ παντὸς ἀναιρεῖσθαι. τί οὖν ὁ Κύριος; οὐχ οὕτως. ἀλλ' ἔθετο σημεῖον ἐπ' αὐτόν. ἐβδόμη αὕτη τιμωρία, τὸ μηδὲ κρύπτεσθαι τὴν τιμωρίαν, ἀλλὰ σημείῳ προδήλῳ πᾶσι προκεκηρύχθαι, ὅτι οὗτός ἐστιν ὁ τῶν ἀνοσίων ἔργων δημιουργός. καὶ γὰρ τῷ ὀρθῶς λογιζομένῳ βαρυτάτη κολάσεων ἡ αἰσχὺνη· ἦν καὶ περὶ τῆς κρίσεως μεμαθήκαμεν, ὅτι οὗτοι ἀναστήσονται εἰς ζωὴν αἰώνιον, καὶ οὗτοι, εἰς αἰσχύνην καὶ<sup>5</sup> ὄνειδισμόν αἰώνιον.

Ἀκολουθεῖ τούτῳ ζήτημα συγγενές, τὸ παρὰ τοῦ Λάμεχ ταῖς γυναῖξιν εἰρημένον, ὅτι Ἄνδρα

<sup>1</sup> ὑπηρετήσασθαι E, Harl.

<sup>2</sup> αὐτοῦ E.

<sup>3</sup> σωφρονούσιν editi antiqui.

<sup>4</sup> πραγμάτων Coisl. sec. et Reg. sec.

<sup>5</sup> eis add. editi antiqui.

<sup>1</sup> Dan. 12. 2.

<sup>2</sup> Cf. Gen. 4. 23 and 24: εἶπεν δὲ Λάμεχ ταῖς ἑαυτοῦ γυναῖξιν Ἄδὰ καὶ Σελλά, ἀκούσατέ μου τῆς φωνῆς· γυναῖκες Λάμεχ, ἐνωτίσασθε μου τοὺς λόγους· ὅτι ἄνδρα ἀπέκτεινα εἰς τραῦμα ἑμοί, καὶ

private and necessary needs of the body. Another punishment is that which Cain himself disclosed when he said: "If thou dost cast me out from the earth, I shall be hidden also from thy face." What is "If thou dost cast me out from the earth"? That is, if thou dost deprive me of the benefit that comes from it. For he was not transferred to another place, but he was estranged from the blessings that come from the earth. "I shall be hidden also from thy face." The severest chastisement, in the sight of right-minded men, is separation from God. "And it shall come to pass," he says, "that everyone that findeth me shall kill me." He conjectures this as a consequence of the preceding punishments. If I have been cast out in the earth, if I shall be hidden from thy face, it remains for me to be destroyed by everyone. What then does the Lord say? "No, it shall not be so." But he put a sign upon him. This is the seventh punishment: that his punishment was not even concealed, but that by a conspicuous sign it was proclaimed to all that this man was the contriver of unholy deeds. For, to one who reasons rightly, the severest of chastisements is shame—a shame of which we have also learned regarding the judgment that "Some shall rise to everlasting life, and some to shame and everlasting contempt."<sup>1</sup>

There follows this a kindred question, regarding what was said by Lamech<sup>2</sup> to his wives: "I have

νεανίσκον εἰς μῶλωπά μοι. ὅτι ἑπτὰκις ἐκδεδίκηται ἐκ Καὶν, ἐκ δὲ Λάμεχ ἑβδομηκοντάκις ἑπτά. "And Lamech said to his wives Ada and Sella: Hear my voices, ye wives of Lamech, hearken to my speech: for I have slain a man to the wounding of myself, and a stripling to my own bruising. Sevenfold vengeance shall be taken for Cain: but for Lamech seventy times sevenfold."

ἀπέκτεινα εἰς τραῦμα ἐμοί, καὶ νεανίσκον εἰς μώλωπά μοι· ὅτι εἰ ἐπτάκις ἐκδεδίκηται ἐκ Κάϊν, ἐκ δὲ Λάμεχ ἐβδομηκοντάκις ἐπτά. καὶ νομίζουσί τινες ὑπὸ τοῦ Λάμεχ ἀνηρῆσθαι τὸν Κάϊν, ὥς μέχρι τῆς γενεᾶς ἐκείνης διαρκέσαντος αὐτοῦ, ἐπὶ τῷ μακροτέραν δοῦναι τὴν τιμωρίαν. ἔστι δὲ οὐκ ἀληθές. δύο γὰρ φαίνεται φόνους πεποιηκώς, ἕξ ὧν αὐτὸς διηγεῖται. ἄνδρα ἀπέκτεινα καὶ νεανίσκον· τὸν ἄνδρα εἰς τραῦμα, καὶ νεανίσκον εἰς μώλωπα. ἄλλο οὖν τραῦμα, καὶ ἄλλο μώλωψ· καὶ ἄλλο ἀνὴρ, καὶ ἄλλο νεανίσκος. "Οτι ἐκ Κάϊν ἐκδεδίκηται ἐπτάκις, ἐκ δὲ Λάμεχ ἐβδομηκοντάκις ἐπτά. τετρακοσίας καὶ ἑννεήκοντα τιμωρίας ὑποσχεῖν εἰμι δίκαιος, εἴπερ δικαία ἡ τοῦ Θεοῦ κρίσις ἐπὶ τῷ Κάϊν, ὥστε ἐπτά αὐτὸν παρασχεῖν τὰς κολάσεις. ὁ μὲν γάρ, ὥσπερ οὐκ ἔμαθε παρ' ἄλλου φονεύειν, οὕτως οὐδὲ<sup>1</sup> εἶδε τιμωρίαν ὑπέχοντα φονευτήν. ἐγὼ δέ, ἐν ὀφθαλμοῖς ἔχων τὸν στένοντα καὶ τρέμοντα καὶ τὸ μέγεθος τῆς ὀργῆς τοῦ Θεοῦ, οὐκ ἐσωφρονίσθην τῷ ὑποδείγματι. ὅθεν ἄξιός εἰμι τετρακοσίας καὶ ἑννεήκοντα δοῦναι κολάσεις.

"Ενιοι δέ τινες πρὸς τοιοῦτον ὥρμησαν λόγον, οὐκ ἀπάδοντα τοῦ ἐκκλησιαστικοῦ δόγματος· ὅτι ἀπὸ τοῦ Κάϊν ἕως τοῦ κατακλυσμοῦ ἐπτά παρεληλύθασιν γενεαί, καὶ<sup>2</sup> ἐπήχθη πάσῃ τῇ γῇ ἡ τιμωρία, διὰ τὸ πολλὴν γενέσθαι<sup>3</sup> χύσιν τῆς ἁμαρτίας. τὸ δὲ ἁμάρτημα τοῦ Λάμεχ οὐ κατακλυσμοῦ δεῖται πρὸς θεραπείαν, ἀλλ' αὐτοῦ τοῦ αἵροντος τὴν ἁμαρτίαν τοῦ κόσμου. ἀρίθμησον

<sup>1</sup> οὔτε E.<sup>2</sup> εὐθέως add. editi antiqui.<sup>3</sup> ἐγγενέσθαι E.

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slain a man to the wounding of myself, and a stripling to my own bruising: if sevenfold vengeance has been taken for Cain, yet for Lamech seventy times sevenfold." And some think that Cain was destroyed by Lamech, on the ground that he lived until that generation that he might pay a more protracted punishment. But it is not true. For Lamech seems to have committed two murders, to judge by what he himself relates: "I have slain a man and a stripling, a man to my wounding, and a stripling to my bruising."<sup>1</sup> Now a wound is one thing, and a bruise another. And a man is one thing, and a stripling another. "For Cain sevenfold vengeance shall be taken, but for Lamech seventy times sevenfold." It is just that I undergo four hundred and ninety punishments, if indeed God's judgment is just in the case of Cain, that he undergo seven chastisements. For, just as he did not learn to commit murder from another, so he never saw a murderer enduring punishment, either; but I, though I had before my eyes the culprit groaning and trembling and the magnitude of God's wrath, was not chastened by the example. Wherefore I deserve to pay four hundred and ninety chastisements.

But some persons have arrived at the following notion, which is not out of harmony with the teaching of the Church: that from Cain unto the Deluge seven generations passed by, and the punishment was brought upon the whole earth, because the spread of sin had become great. But the sin of Lamech does not require a deluge for its cure, but Him who taketh away the sin of the world.<sup>2</sup> Therefore

<sup>1</sup> Septuagint, *μῶλωψ*, i.e. weal.

<sup>2</sup> Cf. John 1. 29.

τοίνυν ἀπὸ Ἀδὰμ μέχρι τῆς παρουσίας τοῦ Χριστοῦ τὰς γενεάς, καὶ εὐρήσεις, κατὰ τὴν τοῦ Λουκᾶ γενεαλογίαν, τῇ ἑβδομηκοστῇ καὶ ἑβδόμῃ διαδοχῇ γεγεννημένον<sup>1</sup> τὸν Κύριον.

Ταῦτα μὲν οὖν εἰς δύναμιν ἐξητάσθη, πολλῶν τῶν ἐνόντων ἐξετασθῆναι παρεθέντων, ἵνα μὴ ἕξω τοῦ μέτρου τῆς ἐπιστολῆς τὸν λόγον προαγάγωμεν· ἀρκεῖ δὲ τῇ συνέσει σου καὶ τὰ βραχέα σπέρματα. δίδου γάρ, φησί, τῷ σοφῷ ἀφορμὴν, καὶ σοφώτερος ἔσται, καί, Λόγον δεξάμενος σοφός, αἰνέσει αὐτόν, καὶ ἐπ' αὐτὸν προσθήσει.

Τὰ δὲ τοῦ Συμεὼν ῥήματα πρὸς τὴν Μαρίαν οὐδὲν ἔχει ποικίλον οὐδὲ βαθύ· εὐλόγησε γὰρ αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαρίαν τὴν μητέρα αὐτοῦ· Ἴδου οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον. καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. ἐν οἷς ἐκεῖνο ἐθαύμασα, πῶς, τὰ προάγοντα ὡς σαφῇ παρελθόν, ἐν τούτῳ<sup>2</sup> ἐπεξήτησας, τὸ Καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία. καίτοι ἐμοὶ οὐχ ἥττον φαίνεται ἄπορον, πῶς ὁ αὐτὸς εἰς πτώσιν κεῖται καὶ ἀνάστασιν, καὶ τί τὸ σημεῖον τὸ ἀντιλεγόμενον, ἢ<sup>3</sup> τρίτον, πῶς τῆς Μαρίας τὴν ψυχὴν διελεύσεται ῥομφαία.

Ἐγούμαι τοίνυν εἰς πτώσιν καὶ ἀνάστασιν εἶναι τὸν Κύριον, οὐκ ἄλλων πιπτόντων καὶ ἄλλων ἀνισταμένων, ἀλλὰ τοῦ ἐν ἡμῖν χείρονος

<sup>1</sup> γεγεννημένον editi antiqui ; plerique MSS.

<sup>2</sup> ἐν τούτῳ] ἐν τούτῳ editi antiqui.

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count the generations from Adam to the coming of Christ, and you will find, according to the genealogy of Luke,<sup>1</sup> that in the seventy-seventh succession the Lord was born.

These matters, then, have been examined according to my ability, although many points that might have been examined have been passed over, lest we prolong the discussion beyond the measure of the letter; but sufficient for your intelligence are even the little seeds. For it is said: "Give occasion to a wise man, and wisdom shall be added unto him,"<sup>2</sup> and, "If a skilful man hear a wise word, he shall praise it, and will apply it to himself."<sup>3</sup>

But as for the words of Simeon to Mary, they contain nothing complicated or profound: for "Simeon blessed them, and said to Mary His mother, Behold, this child is set for the fall and for the rising again of many in Israel; and for a sign which shall be contradicted; and thy own soul a sword shall pierce, that out of many hearts, thoughts may be revealed."<sup>4</sup> Herein one thing caused me to wonder—how, after passing over what goes before as being clear, you came to ask about this alone: "Thy own soul a sword shall pierce." And yet to me the question how the same child "is set for the fall and rising again," and what the "sign which shall be contradicted" is, seems no less difficult than the third, how "a sword shall pierce Mary's soul."

Now I believe that the Lord is for the fall and the rising again, not because some fall and others rise

<sup>1</sup> Luke 3. 23-38.

<sup>2</sup> Prov. 9. 9.

<sup>3</sup> Ecclesiasticus 18.

<sup>4</sup> Luke 2. 34 and 35.

καταπίπτοντος, καὶ τοῦ βελτίονος διανισταμένου. καθαιρετικὴ μὲν γὰρ τῶν σωματικῶν παθῶν ἐστὶν ἡ τοῦ Κυρίου<sup>1</sup> ἐπιφάνεια, διεγερτικὴ δὲ τῶν τῆς ψυχῆς ἰδιωμάτων. ὥς ὅταν λέγῃ Παῦλος·<sup>2</sup> "Ὅταν ἀσθενῶ, τότε δυνατὸς εἰμι, ὁ αὐτὸς καὶ ἀσθενεῖ καὶ δύναται, ἀλλ' ἀσθενεῖ μὲν τῇ σαρκί, δυνατὸς δὲ ἐστὶ τῷ πνεύματι. οὕτω καὶ ὁ Κύριος οὐχὶ τοῖς μὲν τοῦ πίπτειν τὰς ἀφορμὰς παρέχει, τοῖς δὲ τοῦ ἀνίστασθαι. οἱ γὰρ πίπτοντες ἀπὸ τῆς στάσεως, ἐν ᾗ ποτε ἦσαν, καταπίπτουσι. δῆλον δὲ ὅτι οὐδέποτε στήκει ὁ ἄπιστος, αἰὲν χαμαὶ συρόμενος μετὰ τοῦ ὄψεως, ᾧ συνέπεται. οὐκ ἔχει οὖν ὅθεν πέσῃ, διὰ τὸ προκαταβεβλήσθαι τῇ ἀπιστίᾳ. ὥστε πρώτη εὐεργεσία τὸν στήκοντα τῇ ἀμαρτίᾳ πεσεῖν καὶ ἀποθανεῖν, εἶτα<sup>3</sup> ζῆσαι τῇ δικαιοσύνῃ καὶ ἀναστῆναι, τῆς εἰς Χριστὸν πίστεως<sup>4</sup> ἐκάτερον ἡμῖν χαριζομένης. πιπτέτω τὰ χείρονα, ἵνα λάβῃ καιρὸν τὰ βελτίονα πρὸς τὴν ἀνάστασιν. εἰ μὴ πέσῃ ἡ πορνεία, ἡ σωφροσύνη οὐκ ἀνίσταται· εἰ μὴ ἡ ἀλογία συντριβῇ, τὸ λογιστικὸν ἐν ἡμῖν οὐκ ἀνθήσει. οὕτως οὖν εἰς πτώσιν καὶ ἀνάστασιν πολλῶν.

Εἰς δὲ σημεῖον ἀντιλεγόμενον· κυρίως σημεῖον ἔγνωμεν παρὰ τῇ Γραφῇ τὸν σταυρὸν εἰρημένον. ἔθηκε γάρ, φησί, Μωσῆς τὸν ὄφιν ἐπὶ σημείου, τουτέστιν, ἐπὶ σταυροῦ. ἡ σημεῖον ἐστὶ τὸ

<sup>1</sup> Χρίστου E.

<sup>2</sup> λέγῃ Παῦλος] λέγει ὁ Παῦλος editi antiqui.

<sup>3</sup> τὸ add. editi antiqui.

<sup>4</sup> γνώσεως E, tres vetustissimi MSS.

<sup>1</sup> Cf. 2 Cor. 12. 10: Διὸ εὐδοκῶ, ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν



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again, but because the worse in us falls and the better rises again. For the coming of the Lord is destructive of bodily passions, but stimulative of the special qualities of the soul. Just as when Paul<sup>1</sup> says: "When I am weak, then am I powerful," the same man is both weak and strong, but though he is weak in the flesh, yet he is strong in the spirit. Thus also the Lord does not furnish to some opportunities of falling and to others of rising. For those who fall, fall down from the station in which they once were. But it is clear that the faithless man never has stood, since he always crawls on the ground with the serpent, whom he follows. He has not, therefore, a position from which he may fall, because of his having already fallen through lack of faith. Therefore the first benefit is that he who stands falls through sin and dies, then lives through righteousness and rises, faith in Christ granting to us both blessings. Let the worse fall that the better may seize an opportunity to rise. If fornication does not fall, chastity does not rise. If the irrational is not crushed, the rational in us will not flourish. In this sense, then, is He "for the fall and the resurrection of many."

But concerning "For a sign that shall be contradicted": we know that in Scripture the cross is regularly called a "sign." For it says that Moses set the serpent "upon a sign,"<sup>2</sup> that is, upon a cross. Or a sign is a thing that is explanatory of

*ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ Χριστοῦ. ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.* "For which cause I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ. For when I am weak, then am I powerful."

<sup>2</sup> Cf. Numbers 21. 8.

παραδόξου τινὸς καὶ ἀφανοῦς πράγματος ἐνδεικτικόν, ὁρώμενον παρὰ τῶν ἀπλουστέρων, νοούμενον δὲ παρὰ τῶν ἐντρεχῶν<sup>1</sup> τὴν διάνοιαν. ἐπεὶ οὖν οὐ παύονται ζυγομαχοῦντες περὶ τῆς ἐνανθρωπήσεως τοῦ Κυρίου, οἱ μὲν ἀνειληφέναι σῶμα, οἱ δὲ ἀσώματον αὐτοῦ τὴν ἐπιδημίαν γεγενῆσθαι διοριζόμενοι, καὶ οἱ μὲν παθητὸν ἐσχηκέναι τὸ σῶμα, οἱ δὲ φαντασία τινὶ τὴν διὰ σώματος οἰκονομίαν πληροῦν· καὶ<sup>2</sup> ἄλλοι χοϊκόν, ἄλλοι δὲ ἐπουράνιον σῶμα· καὶ οἱ μὲν προαιώνιον τὴν ὑπαρξιν, οἱ δὲ ἀπὸ Μαρίας τὴν ἀρχὴν ἐσχηκέναι. διὰ τοῦτο Εἰς σημεῖον ἀντιλεγόμενον.

Ῥομφαίαν δὲ λέγει τὸν λόγον τὸν πειραστικόν, τὸν κριτικὸν τῶν ἐνθυμήσεων, τὸν διικνούμενον ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος,<sup>3</sup> ἀρμῶν τε καὶ μυελῶν, καὶ κριτικὸν ἐνθυμήσεων.<sup>4</sup> ἐπειδὴ τοίνυν πᾶσα ψυχὴ παρὰ τὸν καιρὸν τοῦ πάθους οἶονεὶ διακρίσει τινὶ ὑπεβάλλετο, κατὰ τὴν τοῦ Κυρίου φωνήν, εἰπόντος, ὅτι Πάντες σκανδαλισθήσεσθε ἐν ἐμοί, προφητεύει ὁ Συμεὼν καὶ περὶ αὐτῆς τῆς Μαρίας, ὅτι παρέστῶσα τῷ σταυρῷ, καὶ βλέπουσα τὰ γινόμενα, καὶ ἀκούουσα τῶν φωνῶν, μετὰ τὴν τοῦ Γαβριὴλ μαρτυρίαν, μετὰ τὴν ἀπόρρητον γνῶσιν τῆς θείας συλλήψεως, μετὰ τὴν μεγάλην τῶν θαυμάτων ἐπίδειξιν, γενήσεται, φησί, τις καὶ περὶ τὴν σὴν ψυχὴν

<sup>1</sup> παρὰ τῶν ἐντρεχῶν] παρ' αὐτῶν (quatuor MSS.

<sup>2</sup> om. E, Med. <sup>3</sup> σῶματος E.

<sup>4</sup> καὶ κριτικὸν ἐνθυμήσεων om. nonnulli MSS.

<sup>1</sup> i.e. arousing contradictory explanations.

<sup>2</sup> Cf. Heb. 4. 12: ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργής, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἀρμῶν τε καὶ μυελῶν, καὶ

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something unusual and obscure, which is seen by the simpler folk but is understood by those who are subtle of understanding. Since, then, men do not cease contending about the incarnation of our Lord, some concluding that He had assumed a body, while others maintain that His advent was without body, and some holding that He had taken on a body capable of sensations, while others held that He fulfilled through a sort of phantasy the functions which the body performs; and some say that His body was earthly, but others that it was heavenly; and some claim that His beginning was from eternity, but others that He had His beginning from Mary. On this account He is "For a sign that shall be contradicted."<sup>1</sup>

And by "a sword" Scripture means the word that puts to the trial, that discerns our thoughts, that reaches even to the division of the soul and spirit, of the joints also and the marrow, and is a discerner of our thoughts.<sup>2</sup> Since, then, every soul at the time of the Passion was subjected to a kind of discerning judgment, as it were, according to the words of the Lord<sup>3</sup> who said: "All you shall be scandalized in me," Simeon proceeds to prophesy also about Mary herself, how that as she stands near the cross,<sup>4</sup> and beholds what takes place, and hears the voices, after the witness of Gabriel,<sup>5</sup> after her secret knowledge of the divine conception,<sup>6</sup> after the great display of wonders, "there shall be," he says, "a tempest even

*κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.* "For the word of God is living and effectual, and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart."

<sup>3</sup> Matt. 26. 3.

<sup>4</sup> Cf. John 19. 25-27.

<sup>5</sup> Cf. Luke 1. 32 and 33.

<sup>6</sup> Cf. Luke 1. 35.

σάλος. ἔδει γὰρ τὸν Κύριον ὑπὲρ παντὸς<sup>1</sup> γεύσασθαι θανάτου, καὶ ἱλαστήριον γενόμενον τοῦ κόσμου, πάντας δικαιοῦσαι ἐν τῷ αὐτοῦ αἵματι. καὶ σοῦ οὖν αὐτῆς, τῆς ἁνωθεν δεδιδαγμένης τὰ περὶ τοῦ Κυρίου, ἄψεται τις διάκρισις. τουτέστιν ἡ ῥομφαία. ὅπως ἂν<sup>2</sup> ἀποκαλυφθῶσιν ἀπὸ πολλῶν καρδιῶν διαλογισμοὶ αἰνίττεται, ὅτι, μετὰ τὸν σκανδαλισμὸν τὸν ἐπὶ τῷ σταυρῷ τοῦ Χριστοῦ γενόμενον τοῖς τε μαθηταῖς καὶ αὐτῇ τῇ Μαρίας, ταχεῖά τις ἱσσις ἐπακολουθήσει παρὰ τοῦ Κυρίου, βεβαιούσα αὐτῶν τὴν καρδίαν εἰς τὴν ἐπ' αὐτῷ πίστιν. οὕτω γὰρ εἶδομεν καὶ Πέτρον μετὰ τὸ σκανδαλισθῆναι βεβαιότερον τῆς εἰς Χριστὸν πίστεως ἀντισχόμενον. τὸ ἀνθρώπινον οὖν σαθρὸν διηλέγχθη, ἵνα τὸ ἰσχυρὸν τοῦ Κυρίου διαδειχθῇ.

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Τοῖς ἐν Σωζοπόλει

Ἐνέτυχον τοῖς γράμμασιν ὑμῶν, ἀδελφοὶ τιμιώτατοι, ἃ περὶ τῶν καθ' ὑμᾶς πραγμάτων

<sup>1</sup> πάντων editi antiqui.

<sup>2</sup> om. E.

<sup>1</sup> The Benedictine editors strongly resent the slur here and in what follows upon the faith of our Blessed Mother. They believe its source to be Origen's twenty-seventh homily on St. Luke, and refer to Petavius, *De Incar.* 14. 1, where a list of later commentators who followed Origen is to be found.

<sup>2</sup> Cf. John 11. 50: οὐδὲ λογίσεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. "Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not."

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around your soul.”<sup>1</sup> For it was necessary that the Lord should taste of death for every man, and, becoming a propitiation for the world, to justify all men in His blood.<sup>2</sup> Now, some doubt shall seize even you yourself, who have been taught from above the things about the Lord. That is the sword. “That out of many hearts thoughts may be revealed” intimates that, after the scandal that happened on the cross of Christ both to the disciples and to Mary herself, there shall come a swift healing from the Lord, confirming their hearts in faith in Him. For thus we saw that Peter also, after suffering his scandal, clung more firmly to his faith in Christ. So the human in him was proven unsound, that the strength of the Lord might be manifested.

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TO THE PEOPLE AT SOZOPOLIS<sup>3</sup>

I HAVE read your letter, most honoured brethren, which you wrote about the affairs which concern

<sup>3</sup> Written in 377. Sozopolis or Suzupolis was a town in southern Pisidia. The people of this city were evidently infected with Apollinarianism, the heresy propagated by Apollinaris, bishop of Laodicea in Syria. For an explanation of this heresy, cf. Letter CCLVIII with notes. The Benedictine heading for this letter reads: *Cum scripsissent Basilio Sozopolitani nonnullos carnem caelestem Christo affingere et affectus humanos in ipsam divinitatem conferre, breviter hunc errorem refellit; ac demonstrat nihil nobis prodesse passiones Christi si non eandem ac nos carnem habuit. Quod spectat ad affectus humanos, probat naturales a Christo assumptos fuisse, vitiosos vero numquam.*

ἐπεστείλατε. καὶ ὅτι μὲν ἡμᾶς κοινωνοὺς φροντίδων παρελάβετε<sup>1</sup> εἰς τὴν τῶν ἀναγκαίων ὑμῖν καὶ σπουδῆς ἀξίων ἐπιμέλειαν, ἡὐχαρεστήσαμεν τῷ Κυρίῳ. ἐστενάξαμεν δὲ ἀκούσαντες ὅτι πρὸς τῇ παρὰ τῶν Ἀρεαίνων ἐπαγομένη ταραχῇ ταῖς ἐκκλησίαις, καὶ τῇ συγχύσει, ἣν ἐκείνοι περὶ τῆς πίστεως λόγον πεποίηται, ἔτι καὶ ἄλλη τις ὑμῖν ἀνεφάνη<sup>2</sup> καινοφωνία, εἰς πολλὴν ἀδημονίαν ἐμβάλλουσα τὴν ἀδελφότητα, ὡς ἐπεστείλατε ἡμῖν, ἀνθρώπων καινὰ καὶ ἀσυνήθη ταῖς ἀκοαῖς τῶν πιστῶν ὡς ἐκ τῆς τῶν Γραφῶν διδασκαλίας δῆθεν παρεισαγόντων. ἐγράφετε γὰρ εἶναί τινας παρ' ὑμῖν τοὺς λύοντας τὴν σωτήριον οἰκονομίαν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅσον τὸ ἐπ' αὐτοῖς, καὶ ἀθετοῦντας τοῦ μεγάλου μυστηρίου τὴν χάριν, τοῦ σεσιγημένου μὲν ἀπὸ τῶν αἰώνων, φανερωθέντος δὲ καιροῖς ἰδίοις, ὅτε ὁ Κύριος, πάντα διεξελθὼν τὰ εἰς ἐπιμέλειαν ἦκοντα τοῦ γένους τῶν<sup>3</sup> ἀνθρώπων, ἐπὶ πᾶσι τὴν οἰκίαν ἐχαρίσατο ἡμῖν ἐπιδημίαν. ὠφέλησε γὰρ τὸ ἑαυτοῦ πλάσμα, πρῶτον μὲν διὰ πατριαρχῶν, ὧν οἱ βίοι ὑποδείγματα καὶ κανόνες προετέθησαν τοῖς βουλομένοις ἀκολουθεῖν τοῖς ἔχνεσι τῶν ἀγίων, καὶ κατὰ τὸν ὅμοιον ἐκείνοις ζῆλον φθίσαι

<sup>1</sup> παραλαμβάνετε E, Med.

<sup>2</sup> ἐνεφάνη editi antiqui.

<sup>3</sup> πάντων editi antiqui.

<sup>1</sup> i.e. the Incarnation.

<sup>2</sup> Cf. 1 Tim. 3. 16: καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον. ὅς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὥφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ. "And evidently great is the mystery of godliness, which was manifested in the flesh, was

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you. And that you have invited us to share your anxieties regarding the care of the things that are necessary to you and worthy of attention, we have given thanks to the Lord. But we have grieved to hear that in addition to the disturbances which are being brought by the Arians upon the churches and to the confusion which they have caused to the definition of the faith, still another novelty has appeared among you, which is casting the brethren into great dejection, as you have written to us, in that persons are introducing matters both novel and unfamiliar to the ears of the faithful as if, forsooth, derived from the teaching of the Scriptures. For you wrote that there are some among you who abolish the saving dispensation<sup>1</sup> of our Lord Jesus Christ in so far as they can, and reject the grace of the great mystery, which was unrevealed from the ages but made manifest in His own time,<sup>2</sup> when the Lord, after having tried one after another all things that might contribute to the care of the human race,<sup>3</sup> to crown them all bestowed upon us the blessing of His own coming.<sup>4</sup> For He aided His own creature, first through patriarchs,<sup>5</sup> whose lives have been set forth as examples and rules for those who wish to follow in the footsteps of the saints, and with zeal like theirs to arrive at the per-

justified in the spirit, appeared unto angels, hath been preached unto the Gentiles, is believed in the world, is taken up in glory." Cf. Rom. 16. 25-27; and Titus 1. 1-4.

<sup>3</sup> The thought of this and following sentences is delivered at greater length in Basil's work *Against Eunomius*, 2, 253 D-2.

<sup>4</sup> Cf. Gal. 4. 4.

<sup>5</sup> St. Basil may here be indicating the appearance of the Son to the patriarchs before the Birth from the Blessed Virgin. Cf. also Clem. Alex., *Quis dives salvandus*, 8.

πρὸς τὴν τῶν ἀγαθῶν ἔργων τελείωσιν. εἶτα νόμον ἔδωκεν εἰς βοήθειαν, δι' ἀγγέλων αὐτὸν διαταξάμενος ἐν χειρὶ Μωϋσέως· εἶτα προφήτας, προκαταγγέλλοντας τὴν μέλλουσαν ἔσεσθαι σωτηρίαν, κριτάς, βασιλεῖς, δικαίους, ποιοῦντας δυνάμεις ἐν χειρὶ κρυφαίᾳ.<sup>1</sup> μετὰ πάντας τούτους, ἐπ' ἐσχάτων τῶν ἡμερῶν αὐτὸς ἐφανερώθη ἐν σαρκί, γενόμενος<sup>2</sup> ἐκ γυναικός, γενόμενος ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν νόθεσίαν ἀπολάβωμεν.

Εἰ τοίνυν μὴ γέγονε τοῦ Κυρίου ἢ ἐν σαρκὶ ἐπιδημία, οὐκ ἔδωκε μὲν ὁ Λυτρωτὴς τὸ ὑπὲρ ἡμῶν τίμημα τῷ θανάτῳ, οὐ διέκοψε δὲ τοῦ θανάτου τὴν βασιλείαν δι' ἑαυτοῦ. εἰ γὰρ ἄλλο μὲν ἦν τὸ βασιλευόμενον ὑπὸ τοῦ θανάτου, ἄλλο δὲ τὸ παρὰ τοῦ Κυρίου προσληφθέν, οὐκ ἂν μὲν ἐπαύσατο τὰ ἑαυτοῦ ἐνεργῶν ὁ θάνατος, οὐκ ἂν δὲ ἡμέτερον κέρδος ἐγένετο τῆς σαρκὸς τῆς θεοφόρου τὰ πάθη· οὐκ ἀπέκτεινε δὲ τὴν ἁμαρτίαν ἐν τῇ σαρκί· οὐκ ἐξωποιοήθημεν ἐν τῷ Χριστῷ οἱ

<sup>1</sup> κραταιᾷ edit. Par.

<sup>2</sup> γεννώμενος Reg. sec., Coisl.

<sup>1</sup> Cf. Gal. 3. 19: τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπηγγέλλεται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου. "Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator."

<sup>2</sup> Cf. Acts 3. 18.

<sup>3</sup> Cf. Gal. 4. 4-5: ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξ-ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν νόθεσίαν ἀπολάβωμεν. "But when the fullness of the time was come,



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fection of good works. Then He gave law for His creatures' succour, having ordained it through angels in the hand of Moses; <sup>1</sup> then He gave prophets, who proclaimed beforehand the salvation that was to be, <sup>2</sup> and judges, kings, and just men, who performed mighty works with hidden hand. After all these, in the last days He Himself was made manifest in the flesh, "made of a woman, made under the law, that He might redeem them who were under the law, that we might receive the adoption of sons." <sup>3</sup>

If, then, the Lord's coming in the flesh has not been, the Redeemer <sup>4</sup> has not paid to death the price for us, and He has not cut off the reign of death by Himself. For if the flesh which was ruled over by death was one thing, and that which was assumed by the Lord was another, death would not have ceased accomplishing his own ends, nor would the sufferings of the God-bearing flesh have been our gain; He would not have killed sin in the flesh; <sup>5</sup> we who died in Adam would not have been made to live

God sent his Son, made of a woman, made under the law: that he might redeem them who were under the law: that we might receive the adoption of sons."

<sup>4</sup> λυτρώτης means "payer of the λύτρον," i.e. the means of release (λύω). The word is also used in the Acts for Moses, but in a looser sense than here.

<sup>5</sup> Cf. Rom. 8. 3-4: τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. "For what the law could not do in that it was weak through the flesh; God sending his own Son, in the likeness of sinful flesh and of sin, hath condemned sin in the flesh; that the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit."

ἐν τῷ Ἀδὰμ ἀποθανόντες.<sup>1</sup> οὐκ ἀνεπλάσθη τὸ διαπεπτωκός· οὐκ ἀνωρθώθη τὸ κατερραγμένον· οὐ προσωκείωθη τῷ Θεῷ τὸ διὰ τῆς ἀπάτης τοῦ ὄφews ἀλλοτριωθέν. ταῦτα γὰρ πάντα ἀναιρεῖται παρὰ τῶν οὐράνιων σῶμα λεγόντων ἔχοντα τὸν Κύριον παραγεγενῆσθαι. τίς δὲ χρεῖα τῆς ἀγίας παρθένου, εἰ μὴ ἐκ τοῦ φυράματος τοῦ Ἀδὰμ ἔμελλεν ἢ θεοφόρος<sup>2</sup> σὰρξ προσλαμβάνεσθαι; ἀλλὰ τίς οὕτω τολμηρός, ὥστε τὸ πάλαι σιωπηθὲν Οὐαλεντίνου δόγμα νῦν<sup>3</sup> πάλιν διὰ σοφιστικῶν ῥημάτων καὶ τῆς ἐκ τῶν Γραφῶν δῆθεν μαρτυρίας ἀνανεοῦσθαι; οὐ γὰρ νεώτερον τοῦτο τῆς δοκήσεως τὸ ἀσέβημα, ἀλλὰ πάλαι ἀπὸ τοῦ ματαιόφρονος ἀρξάμενον Οὐαλεντίνου, ὃς ὀλίγας τοῦ ἀποστόλου λέξεις ἀποσπαράξας, τὸ δυσσεβὲς ἐαυτῷ κατεσκεύασε πλάσμα, μορφὴν

<sup>1</sup> ἀποθνήσκοντες E, Med.

<sup>2</sup> Χριστοφόρος Vat. et tres Regii. <sup>3</sup> μὲν add. E.

<sup>1</sup> Cf. 1 Cor. 15. 22: ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. "As in Adam all die, so also in Christ all shall be made alive again."

<sup>2</sup> Cf. Letter CCLVIII, with notes.

<sup>3</sup> δόγμα is here being used of the doctrine of heretics, a not uncommon use in patristic Greek.

<sup>4</sup> Valentinus, an Alexandrian by birth, taught in Rome between the years 130 and 140, when he was excommunicated. He died in Cyprus in 161. He pretended to trace his conceits to a certain Theudas, the disciple of St. Paul. His system, which is classed as Gnostic, was most elaborate and ingenious, and his sect was the most widely spread of the Gnostic heresies.

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in Christ;<sup>1</sup> that which had fallen apart would not have been put together again; that which had been thrown down and broken would not have been set aright again; that which was alienated by the serpent's deceit would not have been joined to God. For all these things are destroyed by those who say that the Lord had a heavenly body<sup>2</sup> when He was present. And what need was there of the Holy Virgin, if the God-bearing flesh was not to be assumed from the material from which Adam was moulded? But who is so bold as now to renew once more, through sophistic phrases and from what they pretend is the testimony of the Scriptures, that teaching<sup>3</sup> of Valentinus<sup>4</sup> which has long been hushed in silence? For not very recent is this impiety of the "Seeming,"<sup>5</sup> nay, long ago did it have its beginning with the empty-minded Valentinus, who, by mangling a few sayings of the apostle, fashioned for himself the impious fabrication, saying that He assumed the

<sup>5</sup> Docetism, the common doctrine of many Gnostic sects, signified that Christ had no real human body, but had merely assumed an ethereal or phantom body. This doctrine, however, was not held by Valentinus and his followers, who taught that Christ had assumed a body. Each school had a different teaching on this point, but all denied the real Incarnation.

The leader of Gnosticism in Asia Minor was Marcion, a priest of Sinope in Pontus. He had been distinguished for his zeal and asceticism, but having failed in his obligations he was excommunicated. After having been refused re-admission into the Church, he joined a Gnostic sect. He taught an absolute distinction between the God of the Christians and the God of the Jews. He repudiated the Old Testament entire, and of the New Testament he retained only a mutilated copy of the Gospel of St. Luke, the Acts of the Apostles, and ten Epistles of St. Paul.

The sect, which had a complete ecclesiastical organization, continued to the sixth century.

λέγων δούλου, καὶ οὐχὶ αὐτὸν τὸν δοῦλον ἀνελ-  
ληφέναι, καὶ ἐν σχήματι λέγων τὸν Κύριον γεγε-  
νησθαι, ἀλλ' <sup>1</sup> οὐχὶ αὐτὸν τὸν ἄνθρωπον παρ'  
αὐτοῦ προσειληφθαι. τούτοις εἰοίκασι συγγενῇ  
φθέγγεσθαι οὗτοι, οὓς ἀποδύρεσθαι <sup>2</sup> προσήκει,  
τὰς νεωτερικὰς ὑμῖν ἐπεισάγοντας ταραχάς.

Τὸ δὲ ἐπ' αὐτὴν λέγειν τὴν θεότητα τὰ τοῦ  
ἀνθρώπου <sup>3</sup> διαβαίνειν πάθη οὐδαμῶς σωζόντων  
ἐστὶ τὸ ἐν διανοίαις ἀκόλουθον, οὔτε εἰδόντων, ὅτι  
ἄλλα σαρκὸς πάθη, καὶ ἄλλα σαρκὸς ἐμψύχου,  
καὶ ἄλλα ψυχῆς σώματι κεχρημένης. σαρκὸς  
μὲν οὖν ἴδιον τὸ τέμνεσθαι καὶ μειοῦσθαι καὶ  
διαλύεσθαι· καὶ πάλιν σαρκὸς ἐμψύχου τὸ  
κοποῦσθαι καὶ ὀδυνᾶσθαι καὶ πεινᾶν καὶ διψᾶν  
καὶ ὑπνω κρατεῖσθαι· ψυχῆς δὲ σώματι κεχρη-  
μένης λύπαι καὶ ἀδημονίαι καὶ φροντίδες καὶ ὅσα  
τοιαῦτα. ὧν τὰ μὲν φυσικὰ καὶ ἀναγκαῖα τῷ  
ζώῳ, τὰ δὲ ἐκ προαιρέσεως μοχθηρᾶς, διὰ τὸ  
ἀνάγωγον τοῦ βίου καὶ πρὸς ἀρετὴν ἀγύμναστον  
ἐπεισαγόμενα. ὅθεν φαίνεται ὁ Κύριος τὰ μὲν  
φυσικὰ πάθη παραδεξάμενος <sup>4</sup> εἰς βεβαίωσιν τῆς  
ἀληθινῆς καὶ οὐ κατὰ φαντασίαν ἐνανθρωπήσεως,  
τὰ δὲ ἀπὸ κακίας πάθη, ὅσα τὸ καθαρὸν τῆς ζωῆς  
ἡμῶν ἐπιρρυπαίνει, ταῦτα ὡς ἀνάξια τῆς ἀχράν-  
του θεότητος ἀπωσάμενος. διὰ τοῦτο εἴρηται

<sup>1</sup> om. E.

<sup>2</sup> ἀποδύρεσθαι E.

<sup>3</sup> τὰ τοῦ ἀνθρώπου] τὰ τοῦ ἀνθρώπου E, Med.; τὰ ἀνθρώπων  
editi antiqui.

<sup>4</sup> παραδεχόμενος Vaticanus, Coisl. sec., et quatuor Regii.

<sup>1</sup> Cf. Phil. 2. 5-8: τοῦτο γὰρ φρονείσθω ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ  
Ἰησοῦ ὅς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι  
ἴσα Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι

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“form of a servant”<sup>1</sup> and not the servant himself, and saying that the Lord came “in likeness,” but that man himself was not taken on by Him. Statements akin to these are apparently being made by the men you mention, and we may fittingly bemoan them for bringing new disturbances upon you.

As for the statement that human feelings pass over to the divine nature itself, it is characteristic of those who never preserve consistency in their thinking and who do not know that feelings of mere flesh are one thing, and of flesh endowed with soul another, and of soul that has made use of a body still another.<sup>2</sup> Now it is peculiar to flesh that it may be divided and diminished and dissolved; and again to flesh endowed with soul that it may be weary and suffer pain and feel hunger and thirst and be overcome by sleep; and to soul that has made use of a body that it has griefs and anxieties and cares and all such things. Of these some are natural and necessary to the living being, others are brought on by a perverse will through lack of discipline in living and of training in virtue. Therefore it is apparent that while the Lord took upon Himself the natural feelings to the end of establishing the true and not the fantastic or seeming incarnation, yet as concerns the feelings that arise from wickedness, such as besmirch the purity of our lives, these He thrust aside as unworthy of His unsullied divinity. For this reason it has been

ἀνθρώπων γενόμενος, καὶ σχήματι ἐύρεθεις ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, “For let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: But emptied himself, taking the form of a servant, being made in the likeness of men, and in the habit found as a man.”

<sup>2</sup> Cf. *De Spiritu Sancto* 12.

ἐν ὁμοιώματι γεγενῆσθαι σαρκὸς ἁμαρτίας· οὐ γὰρ ἐν ὁμοιώματι σαρκός, ὥς τούτοις δοκεῖ, ἀλλ' ἐν ὁμοιώματι σαρκὸς ἁμαρτίας· ὥστε σάρκα μὲν τὴν ἡμετέραν ἀνέλαβε μετὰ τῶν φυσικῶν αὐτῆς παθῶν, ἁμαρτίαν δὲ οὐκ ἐποίησεν. ἀλλ' ὥσπερ ὁ θάνατος, ὁ ἐν τῇ σαρκί, διὰ τοῦ Ἀδὰμ εἰς ἡμᾶς παραπεμφθείς, κατεπόθη ὑπὸ τῆς θεότητος, οὕτω καὶ ἡ ἁμαρτία ἐξανηλώθη<sup>1</sup> ὑπὸ τῆς δικαιοσύνης τῆς ἐν Χριστῷ Ἰησοῦ· ὥστε ἡμᾶς ἐν τῇ ἀναστάσει ἀπολαβεῖν τὴν σάρκα, μήτε ὑπόδικον θανάτῳ, μήτε ὑπεύθυνον ἁμαρτίᾳ.

Ταῦτά ἐστιν, ἀδελφοί, τὰ τῆς Ἐκκλησίας μυστήρια, αὗται τῶν πατέρων αἱ παραδόσεις. διαμαρτυρόμεθα παντὶ ἀνθρώπῳ φοβουμένῳ τὸν Κύριον, καὶ κρίσιν Θεοῦ ἀναμένοντι,<sup>2</sup> διδαχαῖς ποικίλαις μὴ παραφέρεσθαι. εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τῆς πίστεως, ἀλλὰ παρωθούμενος τὰ τοῦ Πνεύματος λόγια τὴν οἰκείαν διδασκαλίαν κυριωτέραν<sup>3</sup> ποιεῖται<sup>4</sup> τῶν εὐαγγελικῶν διδαγμάτων, φυλάσσεσθε τὸν τοιοῦτον.

Παράσχοι δὲ ὁ Κύριος καὶ εἰς ταῦτὸν ἡμᾶς ἀλλήλοις συνελθεῖν ποτε, ὥστε ὅσα τὸν λόγον ἡμῶν διέφυγε, ταῦτα διὰ τῆς κατ' ὀφθαλμοὺς συντυχίας ἀναπληρῶσαι. καὶ γὰρ ὀλίγα ἐκ πολλῶν ὑμῖν ἐπεστείλαμεν, οὐ βουλόμενοι ἔξω

<sup>1</sup> ἐξαναλώθη nonnulli MSS.

<sup>2</sup> διαναμένοντι Coisl. sec. cum quatuor Regii.

<sup>3</sup> προτιμωτέραν.

<sup>4</sup> τὴν οἰκείαν . . . ποιεῖται] om. E.

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said that He was "made in the likeness of sinful flesh";<sup>1</sup> for it was not merely in the likeness of flesh, as it seems to these men, but in the likeness of sinful flesh. Thus He assumed our flesh along with its natural feelings, but He "did no sin."<sup>2</sup> Nay, just as death, that is, death in the flesh, which was transmitted to us through Adam, was swallowed up by the divine nature, so too sin was destroyed by the righteousness which is in Christ Jesus, so that we in the resurrection resume the flesh that is neither liable to death nor subject to sin.<sup>3</sup>

These, brethren, are the mysteries of the Church, these the traditions of the fathers. We bear witness to every man who fears the Lord and awaits God's judgment that he be not carried away by various teachings. If anyone teaches a different doctrine and does not accede to the sound words of the faith, but thrusting aside the oracles of the Spirit makes his own teaching more authoritative than the lessons of the Gospel, beware of such a man.

But may the Lord grant that some day we may meet one another, so that whatever has escaped our discussion we may supply through conversation face to face. For we have written to you but a few things out of many, not wishing to go beyond the measure

<sup>1</sup> Cf. Rom. 8. 3: τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί. "For what the law could not do, in that it was weak through the flesh; God sending his own Son, in likeness of sinful flesh and of sin, hath condemned sin in the flesh."

<sup>2</sup> 1 Pet. 2. 22: ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ. "Who did no sin, neither was guile found in his mouth."

<sup>3</sup> Cf. Rom. 5. 12 and 17.

γενέσθαι τοῦ μέτρου τῆς ἐπιστολῆς, καὶ ἅμα πεπεισμένοι ὅτι τοῖς φοβουμένοις τὸν Κύριον ἐξαρκεῖ καὶ ἡ δι' ὀλίγων ὑπόμνησις.

## CCLXII

## Οὐρβικίῳ μονάζοντι

Καλῶς ἐποίησας ἐπιστείλας ἡμῖν, ἔδειξας γὰρ οὐ μικρὸν τὸν καρπὸν τῆς ἀγάπης· καὶ συνεχῶς ποιεῖ τοῦτο. μὴ μέντοι νομίσης ἀπολογίας σοι δεῖν, ὅταν ἡμῖν ἐπιστέλλης. γνωρίζομεν γὰρ ἑαυτούς, καὶ οἶδαμεν, ὅτι παντὶ ἀνθρώπῳ πρὸς πάντας ὁμοτιμίας ἰσότης<sup>1</sup> ἐστὶ κατὰ τὴν φύσιν, ὑπεροχαὶ δὲ ἐν ἡμῖν οὐ κατὰ γένος, οὐδὲ κατὰ περιουσίαν χρημάτων, οὐδὲ κατὰ τὴν τοῦ σώματος κατασκευήν, ἀλλὰ κατὰ τὴν ὑπεροχὴν τοῦ φόβου τοῦ πρὸς τὸν Θεόν. ὥστε τί κωλύει σε πλείον<sup>2</sup> φοβούμενον τὸν Δεσπότην, μείζονα ἡμῶν εἶναι κατ' αὐτὸ τοῦτο; συνεχῶς οὖν ἡμῖν ἐπίστελλε, καὶ γνώριζε πῶς ἡ περὶ σὲ ἀδελφότης, καὶ τίνες τῶν τῆς ἐκκλησίας τῆς καθ' ὑμᾶς<sup>3</sup> ὑγιαίνουν, ἵνα εἰδῶμεν οἷς χρὴ γράφειν, καὶ τίσιν ἐπαναπαύεσθαι. ἐπεὶ δὲ ἀκούω τινὰς εἶναι τοὺς τὸ εὐθὲς περὶ τῆς ἐνανθρωπήσεως τοῦ Κυρίου δόγμα ἐν διαστρόφοις ὑπολήψεσι παραχαράσσοντας, παρακαλῶ<sup>4</sup> αὐτοὺς διὰ τῆς σῆς ἀγάπης ἀποσ-

<sup>1</sup> ὁμοτιμίας ἰσότης] ὁμοτιμία editi antiqui.

<sup>2</sup> ἡμῶν add. Harl., Colbert., et Clarom.

<sup>3</sup> ἡμᾶς editi antiqui.

<sup>4</sup> παραχαράσσοντας παρακαλῶ] παραχαράσσονται editi antiqui.



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of the letter, and at the same time being convinced that to those who fear the Lord even the reminder given in a few words suffices.

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TO THE MONK URBICIUS <sup>1</sup>

You have done well in writing to us, for you have exhibited the fruit of charity in no small degree; and do you continue to do this. Do not, however, think that you need apologize whenever you write to us. For we understand ourselves and realize that to every man belongs by nature equality of like honour with all men, and that superiorities in us are not according to family, nor according to excess of wealth, nor according to the body's constitution, but according to the superiority of our fear of God.<sup>2</sup> Therefore what is there to prevent you, who fear the Master more, from being greater than us on this very ground? So write to us continually, and inform us how the brethren about you are, and who of your church are sound, that we may know to whom we should write and in whom we may rest content. But since I hear that there are some falsifying the correct teaching about the incarnation of the Lord by distorted assumptions, I urge them through your

<sup>1</sup> Written in 377. The Urbicius, to whom this letter is addressed, is evidently the same person to whom Basil wrote Letter CXXIII in the year 373. Cf. also Letter CCCLXVI. Nothing more is known of him. From the last sentence of the present letter it is concluded that Urbicius must have been the superior of a monastery or an ecclesiastic of some rank. The heresy referred to here is the Apollinarian.

<sup>2</sup> Cf. Jer. 2. 23 and 24.

χέσθαι τῆς ἀτόπου ἐκείνης ἐννοίας, ἣν ἔχειν τινὲς ἡμῖν καταγγέλλονται, ὡς αὐτοῦ τοῦ Θεοῦ εἰς σάρκα τραπέντος, καὶ οὐχὶ προσλαβόντος διὰ τῆς ἀγίας Μαρίας τὸ τοῦ Ἀδάμ φύραμα, ἀλλ' αὐτοῦ τῇ οἰκείᾳ θεότητι εἰς τὴν ὑλικὴν φύσιν μεταβληθέντος.

Τοῦτο δὲ τὸ ἄτοπον ἐλέγξει καὶ πάννυ ῥάδιον. ἀλλ' ἐπειδὴ αὐτόθεν ἔχει τὸ ἐναργὲς ἡ βλασφήμία, νομίζω τῷ φοβουμένῳ τὸν Κύριον ἀρκεῖν καὶ μόνην τὴν ὑπόμνησιν. εἰ γὰρ ἐτράπη, καὶ ἡλλοιώθη. τοῦτο δὲ ἀπείη καὶ λέγειν καὶ ἐννοεῖν, τοῦ Θεοῦ εἰπόντος· Ἐγὼ εἰμι καὶ οὐκ ἡλλοίωμαι. ἔπειτα, πῶς εἰς ἡμᾶς διέβη ἡ τῆς ἐνανθρωπήσεως ὠφέλεια, εἰ μὴ τὸ ἡμέτερον σῶμα, τῇ θεότητι συναφθέν, κρεῖττον ἐγένετο τῆς τοῦ θανάτου ἐπικρατείας; οὐ γὰρ τραπεῖς οἰκεῖον ὑπεστήσατο σῶμα, ὅπερ παχυνθείσης αὐτῷ τῆς θεϊκῆς φύσεως ὑπέστη. πῶς δὲ ἡ ἀπερίληπτος θεότης εἰς μικροῦ σώματος ὄγκον περιεγράφη, εἴπερ ἐτράπη πᾶσα ἡ τοῦ Μονογενοῦς φύσις;

Ἀλλὰ τοῦτο μὲν οὐδένα ἡγοῦμαι νοῦν ἔχοντα καὶ τὸν φόβον τοῦ Θεοῦ κεκτημένον πάσχειν τὸ ἀρρώστημα. ἐπειδὴ δὲ ἦλθεν εἰς ἐμὲ ἡ<sup>1</sup> φήμη, ὅτι τινὲς τῶν μετὰ τῆς ἀγάπης σου ἐν τῇ ἀσθενείᾳ ταύτῃ τῶν λογισμῶν εἰσιν, ἀναγκαῖον ἡγησάμην, μὴ ψιλὴν ποιήσασθαι τὴν πρόσρησιν, ἀλλ' ἔχειν τι τὴν ἐπιστολὴν ἡμῶν τοιοῦτον, ὃ δύναται καὶ οἰκοδομῆσαι τὰς ψυχὰς τῶν φοβουμένων τὸν Κύριον. ταῦτα<sup>2</sup> οὖν παρακαλοῦμεν, διορθώσεως τυχεῖν ἐκκλησιαστικῆς καὶ τῆς πρὸς

<sup>1</sup> om. E.<sup>2</sup> τε add. E.

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Charity to refrain from that absurd view which some are reported to us as holding—that God Himself was turned into flesh, and did not assume through the Holy Mary the stuff from which Adam was moulded, but that He Himself through His own divinity was transformed into the material nature.

But this absurd opinion is very easy to refute. Yet since the blasphemy is manifest at a glance, I think that for one who fears the Lord even the mere reminder is enough. For if He was “turned,” He was also changed. But far be it from me either to say this or to think it, since God<sup>1</sup> has said: “I am, and I change not.” Besides, how did the benefit of the incarnation pass to us, unless our body, united with the divinity, became superior to the domination of death? For if He had been turned, He could not have kept the substance of His own body, and just that still subsisted when His divine nature had become gross. And how could the divinity that is without bounds have been circumscribed within the bulk of a small body, even if it were true that the entire nature of the Only-begotten was “turned”?

But I believe that no one who has sense and possesses the fear of God suffers from this weakness. But since the report came to me that some of those who live with your Charity are within the grasp of this mental weakness, I thought that our letter ought not merely to carry a bare greeting, but ought to contain some such matter as might also strengthen the souls of those who fear the Lord. Accordingly we urge this—that you obtain ecclesiastical correction

<sup>1</sup> Mal. 3. 5 and 6: διότι ἐγὼ Κύριος ὁ θεὸς ὑμῶν, καὶ οὐκ ἡλλοίωμαι. “For I am the Lord, and I change not: and you the sons of Jacob are not consumed.”

## COLLECTED LETTERS OF SAINT BASIL

τοὺς αἵρετικούς κοινωνίας ὑμᾶς ἀπέχεσθαι, εἰδότας ὅτι τὸ ἐν τούτοις ἀδιαφορεῖν<sup>1</sup> τὴν ἐπὶ τοῦ Χριστοῦ παρρησίαν ἡμῶν ἀφαιρεῖται.

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Τοῖς Δυτικοῖς<sup>2</sup>

Κύριος ὁ Θεὸς ἡμῶν, ἐφ' ὃν<sup>3</sup> ἠλπίσαμεν, τοσαύτην ὑμῶν ἐκάστῳ παράσχοι<sup>4</sup> χάριν εἰς τὸ ἐπιτυχεῖν τῆς προκειμένης ἐλπίδος, ὅσης αὐτοὶ χαρᾶς τὰς καρδίας ἡμῶν ἐνεπλήσατε, ἔκ τε τῶν γραμμάτων ἃ ἐπεστείλατε ἡμῖν διὰ τῶν ποθεινοτάτων συμπρεσβυτέρων ἡμῶν, καὶ ἐκ τῆς συμπαθείας τῶν καθ' ἡμᾶς λυπηρῶν ἣν συνεπαθήσατε ἡμῖν, ὥς ἐνδεδυμένοι σπλάγχνα οἰκτιρμοῦ, καθὼς

<sup>1</sup> ἀδιάφορον Med. et Clarom.

<sup>2</sup> ἐπισκόποις περὶ Εὐσταθίου Σεβαστηνοῦ, καὶ Ἀπολλιναρίου, καὶ Παυλίνου, καὶ τῆς ἐκάστου αἵρέσεως.

<sup>3</sup> ᾧ E.

<sup>4</sup> παράσχη E.

<sup>1</sup> The result of the first visit of Dorotheus and Sanctissimus to the West in behalf of the East proved unsuccessful. Despite the promises of the Westerners to send someone to remedy conditions, they had not done so. Their letters too had proved ineffectual. There was need, accordingly, of a second legation. In 376, Sanctissimus made an extensive tour of the East to obtain the signatures of the various prelates, preparatory to another visit. The outcome of this second legation seems also to have been unsuccessful. However, it is known that Apollinarius was condemned in the Synod at Rome in the presence of Peter of Alexandria.

The good-will, furthermore, of the West is attested by the following fragment of the Synod at Rome: "Caeterum, quod ad removendas vestrae dilectionis iniurias, nec frater noster

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and abstain from communion with heretics, realizing that indifference in these matters takes away our liberty in Christ.

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### TO THE WESTERNERS <sup>1</sup>

MAY our Lord God, in whom we have placed our hope, grant to each of you such grace to obtain the hope that is set before us, according to the measure of the gladness with which you yourselves have filled our hearts, both by the letter that you have written to us through our most beloved fellow-presbyters,<sup>2</sup> and by the sympathy that you have felt for the misfortunes which prevail among us, for you have put on bowels of mercy,<sup>3</sup> as the afore-mentioned have

Dorotheus presbyter explicare omnia vivaciter praemittit, nec nostri nisus, ut ipse testis est, defuerunt."

The question addressed by Meletius to his see of Antioch was also discussed by the legates in the presence of Pope Damasus and Peter of Alexandria. The latter, however, numbered Meletius among the heretics. This so angered Dorotheus that he gave vent to his ire immediately. Cf. Letter CCLXVI.

Again the West promised aid, this time deciding to send legates. Cf. Letter of the Council of Aquileia to the Emperors. But the plan was interfered with by the Gothic War. Cf. *Vita S. Basilii*, 36. 1 and 2. Cf. also Letter CXX, especially note 1, p. 246.

The Benedictine Editors place the date of this second embassy in the spring of 377; Loofs in the summer of 377.

<sup>2</sup> i.e. Dorotheus and Sanctissimus.

<sup>3</sup> Cf. Col. 3. 12: 'Ενδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἡγαπήμενοι σπλάγχνα οἰκτιρμοῦ, χρηστότητα ταπεινοφροσύνην, πραότητα, . . . "Put ye on therefore, as the elect of God, and beloved, the bowels of mercy, benignity, humility, modesty, patience, . . . ."

ἀπήγγειλαν ἡμῖν οἱ προειρημένοι. καὶ γὰρ εἰ καὶ τὰ τραύματα ἡμῶν ὅμοια διαμένει, ἀλλ' οὖν φέρει τινὰ ἡμῖν<sup>1</sup> ῥαστώνην τὸ ἐτοιμούς<sup>2</sup> ἔχειν τοὺς ἰατροὺς, δυναμένους, εἰ καιροῦ λάβωιντο, ταχεῖαν ἐπαγαγεῖν<sup>3</sup> τῶν ἀλγημάτων τὴν ἴασιν. διὸ καὶ πάλιν ὑμᾶς διὰ τῶν ἀγαπητῶν καὶ προσφθεγγόμεθα καὶ παρακαλοῦμεν, εἰ μὲν δίδωσιν ὑμῖν ὁ Κύριος ἄδειαν τοῦ ὡς<sup>4</sup> ἡμᾶς ἀφικέσθαι,<sup>5</sup> μὴ ὀκνησαι ἡμῶν τὴν ἐπίσκεψιν. ἐντολῆς γάρ ἐστι τῆς μεγίστης ἢ τῶν ἀσθενούντων ἐπίσκεψις. εἰ δὲ ὁ ἀγαθὸς Θεὸς καὶ σοφὸς τῆς ζωῆς ἡμῶν οἰκονόμος τὴν χάριν ταύτην εἰς ἕτερον καιρὸν ταμιεύεται,<sup>6</sup> ἀλλ' ἐπιστείλατε ἡμῖν ὅσα παρ' ὑμῶν πρέπει γραφῆναι εἰς παράκλησιν μὲν τῶν θλιβομένων, διόρθωσιν δὲ τῶν συντετριμμένων. πολλὰ γὰρ ἤδη τὰ συντρίμματα τῆς Ἐκκλησίας γέγονε, καὶ πολλὴ ἡμῖν ἐπ' αὐτοῖς ἡ θλίψις· καὶ προσδοκία βοηθείας ἐτέρωθεν οὐδαμόθεν, ἐὰν μὴ ὁ Κύριος δι' ὑμῶν τῶν γνησίως δουλευόντων αὐτῷ ἑξαποστείλῃ τὴν ἴασιν.

Τὸ μὲν οὖν<sup>7</sup> ἰταμὸν καὶ ἀναίσχυντον τῆς αἰρέσεως τῶν Ἀρειανῶν, φανερώς ἀπορραγὲν τοῦ σώματος τῆς Ἐκκλησίας, μένει ἐπὶ τῆς ἰδίας πλάνης, καὶ ὀλίγα ἡμᾶς λυμαίνεται διὰ τὸ πᾶσι πρόδηλον αὐτῶν τὴν ἀσέβειαν εἶναι· οἱ δὲ τὴν δορὰν τοῦ προβάτου περιβεβλημένοι καὶ τὴν ἐπιφάνειαν ἡμερον προβαλλόμενοι καὶ πραεῖαν, ἔνδοθεν δὲ σπαράσσοντες ἀφειδῶς τὰ τοῦ Χριστοῦ ποίμνια, καὶ διὰ τὸ ἐξ ἡμῶν ὠρμηῆσθαι, εὐκόλως

<sup>1</sup> om. E.<sup>2</sup> ἐτοιμῶς E.<sup>3</sup> ἐπάγειν editi antiqui.<sup>4</sup> πρὸς E, Harl.<sup>5</sup> πορεύεσθαι tres alii MSS.; πορεύσεσθαι duo MSS.

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reported to us. For even if our wounds do continue the same, yet it brings us some solace to have physicians at hand who are able, if they should get an opportunity, to apply a swift cure to our pains. Therefore once again<sup>1</sup> through our beloved ones we both salute you and urge you, if the Lord grants you an opportunity of coming to us, not to hesitate to visit us. For the greatest commandment prescribes the visitation of the sick.<sup>2</sup> But if the good God and the wise dispenser of our lives reserves this blessing for another time, yet write to us such things as is meet should be written by you for the encouragement of those who are suffering affliction and the restoration of those who have been crushed.<sup>3</sup> For many are the crushing blows which already have come to the Church, and great is our affliction because of them; and there is expectation of help from nowhere else, if the Lord does not send the cure through you who truly serve Him.

Now the reckless and impudent heresy of the Arians, being plainly cut off from the body of the Church, remains in its own error, and harms us but little because their impiety is evident to all. But those who have clothed themselves in the skin of a sheep,<sup>4</sup> and present a gentle and mild appearance, but inwardly are rending unsparingly the flocks of Christ, and, because they have come from amongst

<sup>1</sup> The Easterners had sent Sanctissimus and Dorotheus to the West in 374.

<sup>2</sup> Cf. Ecclesiasticus 7. 39.

<sup>3</sup> Cf. 2 Cor. 1. 3 and 4.

<sup>4</sup> Cf. Matt. 7. 15.

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<sup>6</sup> om. E.

<sup>7</sup> ταμειύσεται Reg. sec., Coisl. sec.

ἐμβάλλοντες<sup>1</sup> βλάβην τοῖς ἀπλουστέροις, οὗτοί  
 εἰσιν οἱ χαλεποὶ καὶ δυσφύλακτοι. οὓς ἀξιούμεν  
 παρὰ τῆς ὑμετέρας ἀκριβείας πρὸς πάσας τὰς  
 κατὰ τὴν ἀνατολὴν ἐκκλησίας δημοσιευθῆναι,  
 ἵνα ἡ ὀρθοποδήσαντες γνησίως ὦσι σὺν ἡμῖν, ἡ  
 μένοντες ἐπὶ τῆς διαστροφῆς ἐν ἑαυτοῖς μόνοις  
 τὴν βλάβην ἔχωσι, μὴ δυνάμενοι ἐκ τῆς ἀφυλάκ-  
 του κοινωνίας τῆς ἰδίας νόσου μεταδιδόναι<sup>2</sup> τοῖς  
 πλησιάζουσιν. ἀνάγκη δὲ τούτων ὀνομαστὶ  
 μνησθῆναι, ἵνα καὶ αὐτοὶ γνωρίσητε<sup>3</sup> τοὺς<sup>4</sup> τα-  
 ραχὰς παρ' ἡμῖν<sup>5</sup> ἐργαζομένους· καὶ ταῖς ἐκκλησίαις  
 ἡμῶν φανερόν καταστήσατε.<sup>6</sup> ὁ μὲν γὰρ παρ'  
 ἡμῶν λόγος ὑποπτός ἐστι τοῖς πολλοῖς,<sup>7</sup> ὥς τάχα  
 διὰ τινος ἰδιωτικὰς φιλονεικίας τὴν μικροψυχίαν  
 πρὸς αὐτοὺς ἐλομένων· ὑμεῖς δέ, ὅσον μακρὰν  
 αὐτῶν<sup>8</sup> ἀπωκισμένοι τυγχάνετε, τοσοῦτῳ πλέον  
 παρὰ τοῖς λαοῖς τὸ ἀξιόπιστον ἔχετε, πρὸς τῷ<sup>9</sup>  
 καὶ τὴν παρὰ<sup>10</sup> τοῦ Θεοῦ χάριν συναίρεσθαι ὑμῖν  
 εἰς τὴν ὑπὲρ τῶν καταπονουμένων ἐπιμέλειαν.  
 ἔαν δὲ καὶ συμφώνως πλείονες ὁμοῦ τὰ αὐτὰ  
 δογματίσητε, δῆλον ὅτι τὸ πλῆθος τῶν δογματι-  
 σάντων ἀναντίρρητον πᾶσι τὴν παραδοχὴν κατα-  
 σκευάσει τοῦ δόγματος.

Ἔστι τοίνυν εἰς τῶν πολλὴν ἡμῖν κατασκευαζ-  
 όντων<sup>11</sup> λύπην, Εὐστάθιος ὁ ἐκ τῆς Σεβαστείας  
 τῆς<sup>12</sup> κατὰ τὴν μικρὰν Ἀρμενίαν· ὅς, πάλαι

<sup>1</sup> τὴν add. E.

<sup>2</sup> μεταδοῦναι E, Med.

<sup>3</sup> γνωρίσῃται E.

<sup>4</sup> τὰς add. E.

<sup>5</sup> καὶ τὰ σκάνδαλα editi antiqui.

<sup>6</sup> καταστήσατε E.

<sup>7</sup> τοῖς πολλοῖς om. E.

<sup>8</sup> αὐτοῖς E, Med. ; τοσοῦτον editi antiqui.

<sup>9</sup> τὸ E.

<sup>10</sup> om. E.



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ourselves, easily inflict injury on the simpler folk, these are they who are harmful and difficult to guard against. It is these men that we would have made known publicly by your Integrity to all the churches in the East, in order that either, mending their ways, they may be truly with us, or, remaining in their perversity, they may keep their harm to themselves alone, not being able through an unguarded communion to share their own disease with their neighbours. And we must mention these by name, in order that you also may know who they are that cause disturbances among us; and do you make the matter clear to our churches. For statements made by us are suspected by the many, on the ground that we perhaps through certain personal quarrels hold ill-will towards them. But as for you, inasmuch as you happen to live far away from them, so much the greater is the confidence you enjoy in the eyes of the laity, in addition to the fact that God's grace co-operates with you in the care of those who labour. And if, besides, a considerable number of you together declare the same doctrines with one voice, it is clear that the multitude of those who have so declared will bring about for all the acceptance of the doctrine without contradiction.

Now one of those who causes us much sorrow is Eustathius<sup>1</sup> of Sebaste in Lesser Armenia, who,

<sup>1</sup> Eustathius apparently tried to secure the favour of the Arian party by repressing the Nicene faith, and he had the effrontery to employ his former recognition by Liberius as a means of investing his words and actions with the authority of one in close communion with Rome.

<sup>11</sup> παρασκευαζόντων E, editi antiqui.

<sup>12</sup> om. E.

μαθητευθεὶς τῷ Ἀρείῳ, καὶ ὅτε ἤκμαζεν ἐπὶ τῆς Ἀλεξανδρείας τὰς πονηρὰς κατὰ τοῦ Μονογενοῦς συντιθεὶς βλασφημίας, ἀκολουθῶν ἐκείνῳ καὶ τοῖς γνησιωτάτοις αὐτοῦ τῶν μαθητῶν ἐναριθμούμενος, ἐπειδὴ ἐπανῆλθεν εἰς τὴν ἑαυτοῦ, τῷ μακαριωτάτῳ ἐπισκόπῳ<sup>1</sup> Ἑρμογένει τῷ Καισαρείας, κρίνοντι αὐτὸν ἐπὶ τῇ κακοδοξίᾳ, ὁμολογίαν ἔδωκε πίστεως ὑγιоῦς. καὶ οὕτω τὴν χειροτονίαν ὑπ' αὐτοῦ δεξάμενος,<sup>2</sup> μετὰ τὴν ἐκείνου κοίμησιν πρὸς τὸν ἐπὶ τῆς Κωνσταντινουπόλεως Εὐσέβιον ἔδραμεν, οὐδενὸς ἔλαττον καὶ αὐτὸν τὸ δυσσεβὲς δόγμα τοῦ Ἀρείου πρεσβεύοντα. εἴτα ἐκεῖθεν διὰ οἷας δῆποτε αἰτίας ἀπελαθεὶς, ἐλθὼν τοῖς ἐπὶ τῆς πατρίδος ἀπελογήσατο πάλιν, τὸ μὲν δυσσεβὲς ἐπικρυπτόμενος φρόνημα, ῥημάτων δέ τινα ὀρθότητα προβαλλόμενος.<sup>3</sup> καὶ τυχὼν τῆς ἐπισκοπῆς ὡς ἔτυχεν, εὐθὺς φαίνεται γράψας ἀναθεματισμὸν τοῦ ὁμοουσίου ἐν τῷ κατὰ Ἀγκύραν γενομένῳ αὐτοῖς συλλόγῳ. κακεῖθεν ἐπὶ τὴν Σελεύκειαν ἐλθὼν, δέδρακε<sup>4</sup> μετὰ τῶν ἑαυτοῦ ὁμοδόξων ἅ πάντες ἴσασιν. ἐν δὲ τῇ Κωνσταντινουπόλει συνέθετο πάλιν τοῖς ἀπὸ τῶν αἵρετικῶν προταθεῖσι. καὶ οὕτως ἀπελαθεὶς<sup>5</sup> τῆς ἐπισκοπῆς διὰ τὸ ἐν τῇ Μελιτινῇ προκαθηρῆσθαι, ὁδὸν ἑαυτῷ τῆς ἀποκατατάσεως ἐπενόησε τὴν ὡς ὑμᾶς ἄφιξιν. καὶ τίνα μὲν ἐστὶν ἡ προετάθη αὐτῷ παρὰ τοῦ

<sup>1</sup> om. Med.<sup>2</sup> Εὐστάθιος add. editi antiqui.<sup>3</sup> προσβαλλόμενος editi antiqui.<sup>4</sup> ἔγραψεν sex MSS.<sup>5</sup> ἀπελάσθεις E.<sup>1</sup> i.e. the Arians.<sup>2</sup> In 358, when the homoiousion was accepted, and twelve anathemas were formulated against all who rejected it.

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taught of old by Arius at the time when Arius flourished at Alexandria, as the author of those wicked blasphemies against the Only-begotten, following him and being numbered among his most faithful disciples, on returning to his own country, gave a confession of sound faith to the most blessed bishop Hermogenes of Caesarea, who was judging him on the charge of false doctrine. And having thus received ordination at his hands, after the decease of the latter, he ran to Eusebius of Constantinople, a man who himself less than no one sponsored the impious doctrine of Arius. Then after being driven for some cause or other from that place, he returned and made a defence again before the people of his own country, concealing his impious sentiments and screening himself behind a kind of orthodoxy of words. And when he somehow obtained the bishopric, he seems immediately to have written an anathema of consubstantiation at their <sup>1</sup> synod convened at Ancyra.<sup>2</sup> And going thence into Seleucia, in conjunction with those who held the same opinions as himself, he did what all know.<sup>3</sup> And at Constantinople he again agreed with the proposals of the heretics. And when he had accordingly been expelled from his episcopacy on account of his former deposition at Melitine,<sup>4</sup> he conceived of the visit to you as a means of restoring himself. And what it was that was proposed to him by the most blessed

<sup>3</sup> When the council met at Seleucia, Eustathius occupied a prominent place in its tumultuous and indecisive proceedings, and was the head of the ten episcopal deputies sent to Constantinople to lay their report before Constantine. Cf. *Soz. H. E.* 4. 22 and 23.

<sup>4</sup> Before 359. Melitine in Armenia Minor. Cf. Letter CCLXVI, note 7.

μακαριωτάτου ἐπισκόπου Λιβερίου, τίνα δὲ ἂν αὐτὸς συνέθετο, ἀγνοοῦμεν, πλὴν ὅτι ἐπιστολὴν ἐκόμισεν ἀποκαθιστῶσαν αὐτόν, ἣν ἐπιδείξας τῇ κατὰ Τύανα συνόδῳ ἀποκατέστη τῷ τόπῳ. οὗτος νῦν πορθεῖ τὴν πίστιν ἐκείνην, ἐφ' ἣ ἐδέχθη, καὶ τοῖς ἀναθεματίζουσι τὸ ὁμοούσιον σύνεστι, καὶ πρωτοστάτης ἐστὶ τῆς τῶν πνευματομάχων αἰρέσεως. ἐπεὶ οὖν αὐτόθεν γέγονεν αὐτῷ ἡ δύναμις τοῦ ἀδικεῖν τὰς ἐκκλησίας, καὶ τῇ παρ' ὑμῶν δεδομένη αὐτῷ παρρησία κέχρηται εἰς καταστροφὴν τῶν πολλῶν, ἀνάγκη αὐτόθεν ἐλθεῖν καὶ τὴν διόρθωσιν, καὶ ἐπισταλῆναι ταῖς ἐκκλησίαις τίνα μὲν ἐστὶν ἐφ' οἷς ἐδέχθη, πῶς δὲ νῦν μεταβληθεὶς ἀκυροῖ τὴν χάριν τὴν δοθεῖσαν αὐτῷ διὰ τῶν τότε πατέρων.

Δεύτερος μετ' αὐτόν ἐστιν Ἀπολινάριος, οὐ μικρῶς καὶ αὐτὸς τὰς ἐκκλησίας παραλυπῶν. τῇ γὰρ τοῦ γράφειν εὐκολίᾳ πρὸς πᾶσαν ὑπόθεσιν ἔχων ἀρκοῦσαν αὐτῷ τὴν γλῶσσαν, ἐνέπλησε μὲν τῶν ἑαυτοῦ συνταγμάτων τὴν οἰκουμένην, παρακούσας τοῦ ἐγκλήματος<sup>1</sup> τοῦ λέγοντος, ὅτι Φύλαξαι ποιῆσαι βιβλία πολλά· ἐν δὲ τῷ πλήθει δηλονότι πολλὰ καὶ ἡμάρτηται. πῶς γὰρ δυνατὸν ἐκ πολυλογίας ἐκφυγεῖν ἁμαρτίαν; ἔστι μὲν οὖν αὐτοῦ καὶ τὰ τῆς θεολογίας, οὐκ

<sup>1</sup> ἐντάλματος alius MS. ; ἐκκλησιαστικοῦ editi antiqui.

<sup>1</sup> Ordained Bishop of Rome May 22, 352 A.D., as successor to Julius I.

<sup>2</sup> Eustathius was unwilling to call the Holy Ghost either God or a creature. Macedonius, Marathionius, and others refused to leave this question in suspense. They urged that the Holy Ghost must be a creature, a minister and servant of

## LETTER CCLXIII

bishop Liberius,<sup>1</sup> and what it was that he himself agreed to, we know not, except that he brought back a letter restoring him, by displaying which at the synod of Tyana he was restored to his place. This man now tries to destroy that creed on the basis of which he was received, and he associates with those who anathematize consubstantiation, and is the leader of the heresy of the pneumatomachi.<sup>2</sup> Since, then, his power to harm the churches came from your quarter, and since he has used the privilege granted him by you for the downfall of the many, from you must come also his correction, and you should write to the churches what the conditions are on which he was received, and how now, having undergone a change, he nullifies the favour that was granted to him by the fathers of that time.

Second to him is Apollinarius, who also is troubling the churches in no small degree. For since by his facility in writing he has a tongue that suffices him for every subject, he has filled the world with his books, disregarding the charge of him who said: "Avoid making many books";<sup>3</sup> and in the multitude of them he has clearly sinned much. For how is it possible "in the multitude of words to avoid sin"?<sup>4</sup> Now there are not only his theological

God. The new sect was known as the Macedonians, Marathionians, or Pneumatomachi ("Combators against the Spirit"). Cf. Soc. 2. 45; Soz. 4. 27; and Theodoret 2. 16.

<sup>3</sup> Cf. Ecclesiastes 12. 12: the Douay version is based on a slightly different text: "Of making many books there is no end: and much study is an affliction of the flesh."

<sup>4</sup> Cf. Prov. 10. 19: ἐκ πολυλογίας οὐκ ἐκφεύξῃ ἁμορτίαν, φειδόμενος δὲ χειλέων νοήμων ἔσθι. "In the multitude of words there shall not want sin: but he that refraineth his lips is most wise."

ἐκ γραφικῶν ἀποδείξεων, ἀλλ' ἐξ ἀνθρωπίνων ἀφορμῶν<sup>1</sup> τὴν κατασκευὴν ἔχοντα· ἔστι δὲ αὐτῷ καὶ τὰ περὶ ἀναστάσεως μυθικῶς συγκεείμενα, μᾶλλον δὲ Ἰουδαϊκῶς, ἐν οἷς φησι πάλιν ἡμᾶς πρὸς τὴν νομικὴν ὑποστρέφειν<sup>2</sup> λατρείαν, καὶ πάλιν ἡμᾶς περιτμηθήσεσθαι, καὶ σαββατίζειν, καὶ βρωμάτων ἀπέχεσθαι, καὶ θυσίας προσοίσειν Θεῷ, καὶ προσκυνήσειν ἐν Ἱεροσολύμοις ἐπὶ τοῦ ναοῦ, καὶ ὅλως ἀπὸ Χριστιανῶν Ἰουδαίους γενήσεσθαι. ὧν τί ἂν γένοιτο καταγελαστότερον, μᾶλλον δὲ ἀλλοτριώτερον τοῦ εὐαγγελικοῦ δόγματος; εἴτα καὶ τὰ περὶ σαρκώσεως τοσαύτην ἐποίησε τῇ ἀδελφότητι τὴν<sup>3</sup> ταραχὴν, ὥστε ὀλίγοι λοιπὸν τῶν ἐντετυχηκότων τὸν ἀρχαῖον τῆς εὐσεβείας διασώζουσι χαρακτῆρα· οἱ δὲ πολλοί, ταῖς καινοτομίαις προσέχοντες, ἐξετράπησαν εἰς ζητήσεις καὶ φιλονείκους ἐφευρέσεις τῶν ἀνωφελῶν τούτων ῥημάτων.

Ὁ μέντοι Παυλῖνος, εἰ μὲν τι καὶ περὶ τὴν χειροτονίαν ἐπιλήψιμον ἔχει αὐτοὶ ἂν εἵποιτε· ἡμᾶς δὲ λυπεῖ, τοῖς Μαρκέλλου προσπεπονθὼς<sup>4</sup> δόγμασι, καὶ τοὺς ἀκολουθοῦντας αὐτῷ ἀδιακρίτως εἰς τὴν κοινωνίαν ἑαυτοῦ προσιέμενος. οἴδατε δέ, ἀδελφοὶ τιμιώτατοι, ὅτι πάσης ἡμῶν τῆς ἐλπίδος ἀθέτησιν ἔχει τὸ Μαρκέλλου δόγμα, οὔτε Τίον ἐν ἰδίᾳ ὑποστάσει ὁμολογοῦν, ἀλλὰ

<sup>1</sup> λογισμῶν Coisl. sec., Reg. sec.

<sup>2</sup> ἀποστρέφειν E, προσάγειν duo alii. <sup>3</sup> om. E.

<sup>4</sup> προπεπονθὼς E, Med.; πεποιθὼς editi antiqui.

<sup>1</sup> i.e. Saturday.

<sup>2</sup> Bishop of Ancyra in Galatia, contemporary of Basil. Although formerly an earnest contender for the Catholic

## LETTER CCLXIII

writings, which are constructed, not out of Scriptural proofs, but out of human arguments, but there are also his writings about the resurrection, composed in the manner of myths, or rather in the manner of the Jews, wherein he tells us to return again to the worship which is according to the law, and again to be circumcised, and to observe the Sabbath,<sup>1</sup> and to abstain from meat, and to offer sacrifices to God, and to worship in the temple at Jerusalem, and in general to become Jews instead of Christians. What could be more ridiculous, or rather more foreign to the teaching of the Gospel, than these things? Then too his statements about the incarnation have caused such confusion among the brethren that now few of such as have read them preserve the ancient character of the true religion; and as for the many, they, being intent on innovations, have been turned aside to inquiries and contentious investigations of these unprofitable words.

As to Paulinus, however, whether there is anything reprehensible about his ordination you yourself could say; but us he grieves by being inclined toward the teachings of Marcellus,<sup>2</sup> and by admitting his followers indiscriminately into communion with himself. And you know, most honoured brethren, that the doctrine of Marcellus contains the destruction of all our hope, neither confessing the Son in His proper

faith against the Arians, in refuting the heterodox writings of Asterius, he was accused of falling himself into doctrines combining the errors of Sabellius and Paul of Samosata. Thus he appeared to teach that the Son had no real personality, but was merely the external manifestation of the Father, being called the Son of God, viewed as man only.

## COLLECTED LETTERS OF SAINT BASIL

προενεχθέντα καὶ πάλιν ὑποστρέψαντα εἰς τὸν ὄθεν προῆλθεν, οὔτε τὸν Παράκλητον ἰδίως ὑφেষτηκέναι συγχωροῦν· ὥστε οὐκ ἂν τις ἀμάρτοι Χριστιανισμοῦ μὲν παντελῶς ἀλλοτρίαν ἀποφαίνων τὴν αἵρεσιν, Ἰουδαϊσμὸν δὲ παρεφθαρμένον αὐτὴν προσαγορεύων. τούτων τὴν ἐπιμέλειαν γενέσθαι παρ' ὑμῶν ἐπιζητοῦμεν. γένοιτο δ' ἂν, εἰ ἐπιστεῖλαι καταξιώσητε πάσαις ταῖς κατὰ τὴν ἀνατολὴν ἐκκλησίαις, τοὺς ταῦτα παραχαράσσοντας, εἰ μὲν διορθοῖντο, εἰκαὶ κοινωνικούς, εἰ δὲ ἐπιμένειν φιλονείκως βούλονται ταῖς καινοτομίαις, χωρίζεσθαι ἀπ' αὐτῶν. καὶ ὅτι μὲν ἔδει ἡμᾶς συνεδρεύοντας μετὰ τῆς ὑμετέρας φρονήσεως ἐν κοινῇ σκέψει τὰ περὶ τούτων διαλαβεῖν, οὐδὲ αὐτοὶ ἀγνοοῦμεν· ἀλλ' ἐπειδὴ ὁ καιρὸς οὐκ ἐνδίδωσι καὶ τὸ ἀναβάλλεσθαι<sup>1</sup> βλαβερόν, τῆς ἀπ' αὐτῶν βλάβης ἐρριξωμένης, ἀναγκαίως ἀπεστείλαμεν τοὺς ἀδελφούς, ἵνα ὅσα καὶ τὴν ἐκ τοῦ γράμματος διδασκαλίαν παρέλαθε, ταῦτα παρ' ἑαυτῶν ἀναδιδάξαντες, κινήσωσιν<sup>3</sup> ὑμῶν τὴν εὐλάβειαν εἰς τὸ παρασχέσθαι τὴν ἐπιζητουμένην<sup>4</sup> βοήθειαν ταῖς τοῦ Θεοῦ ἐκκλησίαις.

## CCLXIV

Βάρση, ἐπισκόπῳ Ἐδέσσης, ἐν ἑξορίᾳ ὄντι

Τῷ ὡς ἀληθῶς θεοφιλεστάτῳ καὶ πάσης αἰδοῦς καὶ τιμῆς ἀξίῳ ἐπισκόπῳ Βάρση Βασίλειος ἐν

<sup>1</sup> ἀναβαλέσθαι E.

<sup>2</sup> ὑπ' editi antiqui.

<sup>3</sup> κινήσωμεν E.

<sup>4</sup> ἐπὶ τοῦ ζητουμένου E.

<sup>1</sup> According to the Benedictine editors (Chap. XXXVII), the two letters written to Bishop Barses of Edessa, i.e. Letters



## LETTER CCLXIV

person, but as having been sent forth and as having again returned to Him from whom He went forth, nor admitting that the Paraclete has His own person; so that one would not err in proclaiming the heresy utterly foreign to Christianity and in declaring it a perverted Judaism. We beg that the care of these matters come from you. And they would be cared for, if you should deign to write to all the churches in the East, that those who make these false assertions, if they mend their ways, are in communion, but if they contentiously wish to abide in their innovations, are separated from those in communion. And that we ought to determine these matters sitting with your Wisdom in common council together, we ourselves are also not unaware; but since the occasion does not permit, and delay is harmful, the harm from them having already taken root, we have of necessity despatched these brethren, in order that whatever has escaped the account contained in our letter, they may inform you of themselves, and thus may stir your Reverences to furnish the desired aid to the churches of God.

## LETTER CCLXIV

TO BARSES, BISHOP OF EDESSA, WHILE IN EXILE <sup>1</sup>

To one who is truly most beloved of God and worthy of every respect and honour, Bishop Barses, Basil

CCLXIV and CCLXVII, should be assigned to the last years of the reign of Valens, perhaps to 377, for in both Basil expresses hope of approaching peace, since the persecution had reached its height. Theodoret, *H.E.* 4. 16, says that this Barses had fled to the island of Aradus, off the coast of Phoenicia, but

Κυρίῳ χαίρειν. ἐρχομένων τῶν γνησιωτάτων ἀδελφῶν τῶν περὶ Δομνῖνον πρὸς τὴν εὐλάβειάν σου, ἡδέως τὴν ἀφορμὴν τῶν γραμμάτων ἐδεξάμεθα, καὶ προσαγορευόμεν σε δι' αὐτῶν, εὐχόμενοι τῷ ἁγίῳ Θεῷ μέχρι τοσούτου φυλαχθῆναι<sup>1</sup> τῇ ζωῇ ταύτῃ, μέχρις οὗ καταξιωθῶμεν ἰδεῖν σε καὶ ἀπολαῦσαι τῶν ἐν σοὶ χαρισμάτων. μόνον εὐχου, παρακαλῶ, ἵνα ὁ Κύριος μὴ παραδῷ ἡμᾶς εἰς τέλος τοῖς ἐχθροῖς τοῦ σταυροῦ τοῦ Χριστοῦ, ἀλλὰ φυλάξῃ<sup>2</sup> τὰς ἑαυτοῦ ἐκκλησίας μέχρι τοῦ καιροῦ τῆς εἰρήνης, ἣν αὐτὸς οἶδεν ὁ δίκαιος κριτῆς πότε ἀποδώσει. ἀποδώσει γάρ, καὶ οὐκ ἐγκαταλείψει ἡμᾶς εἰς τὸ παντελές. ἀλλ' ὥσπερ τοῖς Ἰσραηλίταις τὴν ἐβδομηκονταετίαν ὥρισεν ὑπὲρ τῶν ἁμαρτημάτων εἰς τὴν τῆς αἰχμαλωσίας καταδίκην, οὕτω τάχα καὶ ἡμᾶς ὁ δυνατὸς χρόνῳ τινὶ ὠρισμένῳ παραδοὺς ἀνακαλέσεται ποτε καὶ ἀποκαταστήσει εἰς τὴν ἐξ ἀρχῆς εἰρήνην· εἰ μὴ ἄρα ἐγγύς πού ἐστιν ἡ ἀποστασία καὶ τὰ νῦν γινόμενα προοίμιόν ἐστι τῆς εἰσόδου τοῦ Ἀντι-

<sup>1</sup> διαφυλαχθῆναι editi antiqui.

<sup>2</sup> φυλάξει quatuor MSS. ; φυλάξοι editi antiqui.

moved to the town of Oxyrhynchus in Egypt, because crowds had flocked to him on hearing of his miracles. Finally, he went to a remote spot called Philo.

When an opportunity presented itself, Basil wrote to him to commend himself to his prayers. Barse, however, did not receive this letter, or perhaps did not receive it before he wrote again to Basil to complain of the latter's silence. Accordingly, Basil wrote again, this time entrusting his letter to certain Cappadocians then on their way to Egypt. He also entrusted them with a small gift for the saintly exile.

<sup>1</sup> The identity of this Domninus is not clear. The name is fairly common at this period, e.g. Nilus, Letter III, 43 and 144.

sends greetings in the Lord. Since our most loyal brethren, Domninus<sup>1</sup> and his party, are going to your Reverence, we have gladly accepted the opportunity for this letter, and we greet you through them, praying to the holy God that we may be preserved in this life until such time as we are deemed worthy to see you and to enjoy the gifts of grace that are in you. Only pray, I urge, that the Lord may not deliver us finally to the enemies of the Cross of Christ,<sup>2</sup> but may preserve His churches until the time of peace; and the just Judge Himself knows when He will render this to us.<sup>3</sup> For He will render it, and He will not forsake us utterly. Nay, just as for the Israelites He appointed a term of seventy<sup>4</sup> years of captivity as the punishment for their sins, so perhaps the Almighty, having given us also over to an appointed period, will some day call us back and restore us to the peace of old; unless indeed apostasy is somewhere near, and what is now happening is a prelude to the entrance of the Antichrist.<sup>5</sup>

<sup>2</sup> Phil. 3. 18.

<sup>3</sup> Cf. 2 Tim. 4. 8: λοιπόν, ἀποκειται μοι ὁ τοῦ δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής. οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ. "As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day: and not only to me, but to them also that love his coming."

<sup>4</sup> Cf. Jer. 25. 12.

<sup>5</sup> Cf. 1 John 2. 18: Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν. ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. "Little children, it is the last hour: and as you have heard that Antichrist cometh, even now there are become many Antichrists: whereby we know that it is the last hour." Cf. also 2 John 7.

χρίστου. ὅπερ δὲ ἐὰν ᾗ, προσεύχου ἵνα ἡ τὰς  
 θλίψεις παρενέγκῃ ἡ ἡμᾶς ἀπταίστους διὰ τῶν  
 θλίψεων ὁ ἀγαθὸς διασώσῃται. πᾶσαν τὴν συνο-  
 δίαν τὴν καταξιωθείσαν συνεῖναι τῇ εὐλαβείᾳ σου  
 ἀσπαζόμεθα διὰ σοῦ. τὴν σὴν εὐλάβειαν οἱ σὺν  
 ἡμῖν πάντες προσαγορεύουσιν. ἐρρωμένος καὶ  
 εὐθυμος ἐν Κυρίῳ, ὑπερευχόμενός μου, φυλαχθείης<sup>1</sup>  
 τῇ τοῦ Θεοῦ ἐκκλησίᾳ χάριτι τοῦ Ἀγίου.<sup>2</sup>

## CCLXV

Εὐλογίῳ καὶ Ἀλεξάνδρῳ καὶ Ἀρποκρατίωνι,  
 ἐπισκόποις Αἰγύπτου<sup>3</sup> ἐξορισθείσιν

Μεγάλῃν ἐν πᾶσιν εὐρίσκομεν τοῦ ἀγαθοῦ  
 Θεοῦ τὴν περὶ τὰς ἐκκλησίας αὐτοῦ οἰκονομίαν,  
 ὥστε καὶ τὰ δοκοῦντα εἶναι σκυθρωπὰ καὶ μὴ  
 πάντα κατὰ βούλησιν ἀπαντῶντα, καὶ ταῦτα  
 ἐπ' ὠφελείᾳ τῶν πολλῶν οἰκονομεῖσθαι, ἐν τῇ  
 δυσθεωρήτῳ τοῦ Θεοῦ σοφίᾳ καὶ τοῖς ἀνεξιχνι-  
 ἀστοῖς αὐτοῦ τῆς δικαιοσύνης κρίμασιν. ἰδὸν  
 γὰρ καὶ τὴν ὑμετέραν ἀγάπην ἐκ τῶν κατ'

<sup>1</sup> διαφυλαχθείης editi antiqui.

<sup>2</sup> τοῦ Ἀγίου] αὐτοῦ E, editi antiqui.

<sup>3</sup> Αἰγυπτίοις editi antiqui.

<sup>1</sup> Written in 377. Shortly after writing to the Westerners, Basil wrote to the exiled confessors of Egypt in Palestine, many of whom had written a joint letter to Apollinarius, although Adelphius and Isidore had written individually to him. But after Apollinarius broke away in open heresy, he boasted in a letter to Paulinus of Antioch about the testimony of the confessors and their letters. This stirred the confessors and roused their suspicions about Paulinus, and when some

## LETTER CCLXV

And if this thing should happen, pray that the good Lord may either take away our afflictions or preserve us unvanquished through our afflictions. The entire synod that has been thought worthy to associate with your Reverence we salute through you. All with us send greetings to your Reverence. Hale and hearty in the Lord, praying for me, may you be preserved to the Church of God by the grace of the Holy One.

## LETTER CCLXV

TO EULOGIUS, ALEXANDER, AND HARPOCRATION,  
EXILED BISHOPS OF EGYPT<sup>1</sup>

GREAT in all things do we find the good God's administration of His churches, so that even those things which seem to forebode trouble and which do not turn out entirely according to our wishes are being administered for the benefit of the majority, in the incomprehensible wisdom of God and the unsearchable judgments of His justice.<sup>2</sup> For behold, after the Lord had removed your Charities from the regions

of the works of Apollinarius reached them, they could not remain silent about the injury done to the Church and wrote their thoughts on Apollinarius to the monks of Nitra. When Basil learned of their zeal in refuting heresies, he decided to foster communion with them by letter. He accordingly despatched the deacon Elpidius with this and the following letter. Cf. *Vita S. Basilii*, 37. 3-7.

Nothing is known of this Eulogius more than is mentioned here. The Alexander of this letter is not mentioned elsewhere. Harpocraton was bishop of Bubastus (Basta) in Egypt, one of the bishops consecrated by Melchius. Cf. Athan. *Apol. contra Arianos*.

<sup>2</sup> Cf. Rom. 11. 33.

Αἴγυπτον τόπων ἀναστήσας ὁ Κύριος, εἰς μέσσην ἀγαγὼν τὴν Παλαιστίνην ἰδρύσατο, κατὰ μίμησιν τοῦ πάλαι Ἰσραήλ, ὃν διὰ τῆς αἰχμαλωσίας ἀγαγὼν εἰς τὴν Ἀσσυρίων γῆν, ἔσβεσε τὴν ἐκεῖ εἰδωλολατρείαν διὰ τῆς τῶν ἀγίων ἐπιδημίας. καὶ νῦν τοίνυν οὕτως εὐρίσκομεν λογιζόμενοι, ὅτι τὸν ὑπὲρ τῆς εὐσεβείας ἄθλον ὑμῶν<sup>1</sup> προβαλλόμενος ὁ Κύριος, ὑμῖν μὲν διὰ τῆς ἐξορίας στάδιον ἤνοιξε τῶν μακαρίων ἀγωνισμάτων, τοῖς δὲ περιτυγχάνουσιν ὑμῶν τῇ ἀγαθῇ προαιρέσει ἐναργῆ τὰ πρὸς σωτηρίαν ἐχαρίσατο ὑποδείγματα. ἐπεὶ οὖν τῇ τοῦ Θεοῦ χάριτι ἐμάθομεν ὑμῶν τὴν ὀρθότητα τῆς πίστεως, ἐμάθομεν δὲ τὸ περὶ τὴν ἀδελφότητα ἐπιμελές, καὶ ὅτι οὐ παρέργως οὐδὲ ἡμελημένως παρέχεσθε<sup>2</sup> τὰ κοινωφελῆ καὶ ἀναγκαῖα πρὸς σωτηρίαν, ἀλλ' εἴ τι πρὸς οἰκοδομὴν τῶν ἐκκλησιῶν ἐνεργεῖν προαιρεῖσθε, δίκαιον ἐλογισάμεθα<sup>3</sup> κοινωνοὶ γενέσθαι τῆς ἀγαθῆς μερίδος ὑμῶν καὶ συνάψαι ἑαυτοὺς διὰ τοῦ γράμματος τῇ ὑμετέρα εὐλαβείᾳ. οὐπερ ἔνεκα ἀπεστείλαμεν<sup>4</sup> καὶ τὸν ποθεινότατον υἱὸν ἡμῶν καὶ συνδιάκονον Ἐλπίδιον, ὁμοῦ μὲν τὴν ἐπιστολὴν διακομίζοντα, ὁμοῦ δὲ καὶ παρ' ἑαυτοῦ δυνάμενον ἀπαγγεῖλαι ὑμῖν ὅσα τὴν ἐκ τοῦ γράμματος ἐκφύγη διδασκαλίαν.

Μάλιστα δὲ ἡμᾶς ἐπέρρωσε πρὸς τὴν ἐπιθυμίαν τῆς συναφείας ὑμῶν ἡ ἀκοὴ τοῦ περὶ τὴν ὀρθότητα ζήλου τῆς εὐσεβείας ὑμῶν· ὅτι οὔτε πλήθει συνταγμάτων οὔτε ποικιλίᾳ σοφισμάτων

<sup>1</sup> ὑμῖν editi antiqui ; ἡμῶν Med.

<sup>2</sup> παρέσχεσθε E ; παρέρχεσθε quatuor recent. MSS.

<sup>3</sup> ἐνομίσαμεν editi antiqui.

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of Egypt, He led you into the midst of Palestine and established you there in imitation of the Israel of old, by leading whom through captivity into the land of Assyria, He extinguished the idolatry there by the visit of His holy ones.<sup>1</sup> So now also, if we consider the matter in this way, we find that the Lord, by placing before you the contest for the true religion, has opened up to you by means of your exile a stadium of blessed struggles,<sup>2</sup> and to those who have met with your noble principles He has given visible examples for salvation. Since, then, by the grace of God we have learned of the orthodoxy of your faith, and have learned of your care for the brethren, and that not perfunctorily nor carelessly do you furnish the means which are of common benefit and indispensable to salvation, but that you purpose to give effect to whatever conduces to the edification of the churches, we have considered it right to come into communion with your good company and to join ourselves through this letter with your Reverences. For this reason we have despatched our most beloved son and fellow-deacon Elpidius,<sup>3</sup> who both conveys the letter and is able of himself to relate to you whatever has escaped the account contained in the letter.

But especially have we been strengthened in the desire for union with you by the report of your zeal for orthodoxy in religion—that neither by multitude of books nor by subtlety of sophisms has the firmness

<sup>1</sup> Cf. 4 Kings 17 and Isaias 10. 11.

<sup>2</sup> For a similar figure taken from the athletic games cf. 1 Cor. 9. 24 and 25; also 2 Tim. 2. 5 and 2 Tim. 4. 7.

<sup>3</sup> This Elpidius is mentioned in Letter CXXXVIII. Nothing further is known about him.

παρηνέχθη ὑμῶν τὸ στερρὸν τῆς καρδίας· ἀλλ' ἐπέγνωτε μὲν τοὺς κατὰ τῶν ἀποστολικῶν δογμάτων καινοτομοῦντας, σιωπῇ δὲ κατασχεῖν τὴν ἐνεργουμένην παρ' αὐτῶν βλάβην οὐ κατεδέξασθε. καὶ γὰρ τῷ ὄντι πολλὴν εὔρομεν λύπην παρὰ πᾶσι τοῖς ἀντεχομένοις τῆς τοῦ Κυρίου εἰρήνης ἐπὶ ταῖς νεωτεροποιαῖς ταῖς παντοδαπαῖς Ἀπολιναρίου τοῦ Λαοδικέως, ὃς τοσοῦτῳ<sup>1</sup> πλέον ἐλύπησεν ἡμᾶς, ὅσῳ ἔδοξεν εἶναι ἐξ<sup>2</sup> ἡμῶν τὸ ἐξ ἀρχῆς. τὸ μὲν γὰρ παρὰ φανεροῦ πολεμίου παθεῖν τι, καὶ ὑπερβάλλῃ<sup>3</sup> τῷ ἀλγεινῷ,<sup>4</sup> φορητόν πῶς ἐστι τῷ καταπονουμένῳ, καθὼς γέγραπται, ὅτι Εἰ ὁ ἐχθρὸς ὠνείδισέ με ὑπήνεγκα ἄν· τὸ δὲ παρ' ὁμοψύχου καὶ οἰκείου βλάβης τινὸς πειραθῆναι, τοῦτο δύσφορον παντελῶς καὶ οὐδεμίαν ἔχον παραμυθίαν. ὃν γὰρ προσεδοκήσαμεν συνασπιστὴν ἔξειν<sup>5</sup> τῆς ἀληθείας, τοῦτον εὔρομεν νῦν ἐν πολλοῖς ἐμποδίζοντα τοῖς σωζομένοις ἐκ τοῦ περιέλκειν αὐτῶν τὸν νοῦν καὶ ἀποσπᾶν τῆς εὐθύτητος τῶν δογμάτων. τί γὰρ ἐν ἔργοις παρ' αὐτοῦ τολμηρὸν καὶ θερμὸν οὐκ ἐπράχθη; τί δὲ ἐν λόγοις οὐ παρεπενόηθη νεώτερον καὶ ἐπικεκινδυνευμένον; οὐ πᾶσα μὲν Ἐκκλησία ἐφ' ἑαυτὴν<sup>6</sup> ἐμερίσθη, μάλιστα δὲ ταῖς ὑπὸ<sup>7</sup> τῶν ὀρθοδόξων κυβερνωμέναις ἐπιπεμφθέντων παρ' αὐτοῦ πρὸς τὸ σχίσαι καὶ ἰδίαν τινὰ παρασυνα-

<sup>1</sup> τοσοῦτον E.<sup>2</sup> om. Harl. et Med.<sup>3</sup> ὑπερβάλλῃ E.<sup>4</sup> τὸν ἀλγεινὸν E.<sup>5</sup> ἔχειν E.<sup>6</sup> ἑαυτῆς E.



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of your heart been disturbed; nay, you have recognized those who make innovations against the apostolic teachings, and you have not consented to cover over by silence the harm that is being worked by them. For in truth we have found much distress among all who cling to the peace of the Lord at the manifold innovations of Apollinarius of Laodicea,<sup>1</sup> who has distressed us so much the more in that in the beginning he seemed to be one of us. For while any suffering inflicted by an open enemy, even if it is excessive in painfulness, is somehow endurable to the sufferer, as it is written: "For if my enemy had reviled me, I would verily have borne with it";<sup>2</sup> to experience injury at the hands of one of like mind and a close friend, this is altogether hard to bear and admits of no consolation. For him whom we expected to have as a fellow-champion of truth,<sup>3</sup> this man have we now found among the masses obstructing those who are being saved by leading their minds astray and by drawing them away from right doctrine. For what that is rash and hasty among deeds has not been done by him? And what that is novel and rash among words has not been devised? Has not the whole Church been divided against itself, especially when men are sent by him to the churches governed by the orthodox to tear them asunder and

<sup>1</sup> On Apollinarius, cf. Letter CCLXIII. He was highly esteemed both by Athanasius and Basil, for his classical culture, piety, and loyalty to the Nicene Creed during the Arian controversy, until he brought out a Christological heresy which is called after him, and which in some respects prepared the way for Monophysitism.

<sup>2</sup> Cf. Psal. 54. 13-15.

<sup>3</sup> Cf. 3 John 8.

## COLLECTED LETTERS OF SAINT BASIL

γωγὴν ἐκδικῆσαι; οὐχὶ γελᾶται τὸ μέγα τῆς εὐσεβείας μυστήριον, ὡς ἄνευ λαοῦ<sup>1</sup> καὶ κλήρου ἐπισκόπων περιερχομένων, καὶ ὄνομα ψιλὸν περιφερόντων, οὐδὲν δὲ κατορθούντων εἰς προκοπὴν τοῦ εὐαγγελίου τῆς εἰρήνης καὶ σωτηρίας; οὐχὶ οἱ περὶ τοῦ Θεοῦ λόγοι πλήρεις παρ' αὐτῷ εἰσιν ἀσεβῶν δογμάτων, τῆς παλαιᾶς ἀσεβείας τοῦ ματαιόφρονος Σαβελλίου δι' αὐτοῦ νῦν ἀνανεωθείσης ἐν τοῖς συντάγμασιν; εἰ γὰρ ἂ περιφέρουσιν οἱ Σεβαστηνοὶ μὴ συμπέπλασται παρ' ἐχθρῶν, ἀλλὰ κατ' ἀλήθειαν αὐτοῦ εἰσι συγγραφαί, οὐδεμίαν εἰς ἀσέβειαν ὑπερβολὴν καταλέλοιπε, τὸν αὐτὸν Πατέρα λέγων καὶ Υἱὸν καὶ Πνεῦμα,<sup>2</sup> καὶ ἄλλα τινὰ σκοτεινὰ ἀσεβήματα,<sup>3</sup> ἃ ἡμεῖς οὐδὲ ταῖς ἀκοαῖς ἡμῶν κατεδεξάμεθα παραδέξασθαι, εὐχόμενοι μηδεμίαν μερίδα ἔχειν πρὸς τοὺς ἐκεῖνα τὰ ῥήματα φθεγξαμένους. οὐχὶ συγκέχυται παρ' αὐτῷ ὁ τῆς ἐνανθρωπήσεως λόγος; οὐκ ἀμφίβολος γέγονε τοῖς πολλοῖς ἡ σωτήριος τοῦ Κυρίου ἡμῶν οἰκονομία ἐκ τῶν θολερῶν αὐτοῦ καὶ σκοτεινῶν περὶ σαρκώσεως ζητημάτων; ἃ πάντα συναγαγεῖν καὶ εἰς ἔλεγχον

<sup>1</sup> λαῶν E.      <sup>2</sup> καὶ πάλιν Υἱὸν καὶ Πατέρα add. editi antiqui.

<sup>3</sup> σκοτεινὰ ἀσεβήματα] ἀσεβῆ ῥήματα E.

<sup>1</sup> Apollinarius and Vitalis, besides the two churches of Antioch and Laodicea, organized another at Berytus, of which a certain Timothy became bishop. Other bishops were consecrated and sent to a distance.

<sup>2</sup> Cf. 1 Tim. 3. 16.

<sup>3</sup> For "the gospel of peace" cf. Eph. 5. 14 and 15. Cf. also Phil. 1. 12.

<sup>4</sup> Duchesne, *The Early History of the Church*, 2. 469, says: "It appears, however, that upon the question of the Trinity

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to vindicate some peculiar illegal service? <sup>1</sup> Is not the great mystery of godliness <sup>2</sup> mocked, as bishops go about without laity and clergy, and bear an empty name, and accomplish nothing for the promotion of the Gospel of peace <sup>3</sup> and salvation? Are not his sermons about God full of impious teachings, the old impiety of the empty-minded Sabellius being now renewed by him in his books? <sup>4</sup> For if the books that the Sebastenes are circulating have not been composed by enemies but are truly his writings, he has left no possibility of surpassing his impiety, for he calls Father and Son and Spirit the same, and commits certain other obscure impieties, which we did not consent even to receive into our ears, praying to have no part with the men who uttered those statements. Has not the doctrine of the incarnation been destroyed by him? Has not our Lord's saving dispensation been made ambiguous to the many because of the turbid and cloudy questions he raises concerning the incarnation? To collect all these and to bring them to refutation there was nothing serious with which to reproach him (Apolinarius). With regard to the Incarnation, he taught as follows: Christ had received from humanity a body inspired by a soul, but the human mind had been replaced in Him by the Divine element."

The Sabellians imagined God as a monad who extends Himself in a Trinity. The designations, Father, Son, and Holy Spirit, mean three successive manifestations. These expansions are temporary; they are caused by the needs of the creature. When once this need has ceased, the expansion equally ceases, and the Divinity again draws itself in. They were not agreed upon the subject of the Divine Sonship: some made it consist in the humanity of Christ; others in the blend of Word and humanity; others again said that Word assumes the character of Son at the Incarnation. This Incarnation was transitory; it ceased before the sending of the Holy Spirit.

καταστήσαι μακροῦ καὶ χρόνου καὶ λόγου δέεται. τὸν δὲ τῶν ἐπαγγελιῶν τόπον τίς οὕτως ἠφάνισε καὶ ἡμαύρωσεν, ὡς ἡ τούτου μυθοποιία; ὅς γε τὴν μακαρίαν ἐλπίδα, τὴν ἀποκειμένην τοῖς πολιτευσαμένοις<sup>1</sup> κατὰ τὸ Εὐαγγέλιον· τοῦ Χριστοῦ, οὕτω ταπεινῶς καὶ ἐρριμμένως ἐτόλμησεν ἐξηγήσασθαι, ὥστε εἰς γραῶδεις<sup>2</sup> μύθους καὶ λόγους Ἰουδαϊκοὺς ἐκτραπήναι· ἄνωθεν ἐπαγγέλλεται<sup>3</sup> τοῦ ναοῦ τὴν ἀνανέωσιν, καὶ τῆς νομικῆς λατρείας τὴν παρατήρησιν, καὶ πάλιν ἀρχιερέα τυπικὸν μετὰ τὸν ἀληθινὸν ἀρχιερέα, καὶ θυσίαν<sup>4</sup> ὑπὲρ ἁμαρτιῶν μετὰ τὸν ἁμνὸν τοῦ Θεοῦ τὸν αἵροντα<sup>5</sup> τὴν ἁμαρτίαν τοῦ κόσμου· καὶ βαπτίσματα μερικὰ μετὰ τὸ ἐν βάπτισμα, καὶ σποδὸν δαμάλεως ῥαντίζουσιν τὴν Ἐκκλησίαν τὴν οὐκ ἔχουσαν διὰ τῆς εἰς Χριστὸν πίστεως σπῖλον ἢ ῥυτίδα ἥ τι τῶν τοιούτων, καὶ καθαρισμόν λέπρας μετὰ τὴν ἀπάθειαν τῆς ἀναστάσεως· καὶ ζηλοτυπίας προσφοράν, ὅτε οὔτε γαμοῦσιν οὔτε γαμίσκονται· ἄρτοι προθέσεως μετὰ τὸν ἄρτον τὸν ἐκ τοῦ οὐρανοῦ· λύχνοι καίόμενοι μετὰ τὸ φῶς τὸ ἀληθινόν· καὶ ὅλως εἰ νῦν ὁ νόμος τῶν ἐντολῶν ἐν δόγμασι<sup>6</sup> κατήργηται, δῆλον<sup>7</sup> ὅτι

<sup>1</sup> πολιτευομένοις E.<sup>2</sup> γραῶδεις editi antiqui.<sup>3</sup> ἐπαγγέλλεσθαι Harl. et Med.<sup>4</sup> θυσίας editi antiqui.<sup>5</sup> ἄραντα editi antiqui.<sup>6</sup> οὐ add. E, editi.<sup>7</sup> οὔτε add. E, editi.<sup>1</sup> Cf. Col. 1. 5 and 6.

<sup>2</sup> Apollinarius explained the Scriptures in their natural sense. By following this method, he found himself led to deduce from the Apocalypse the promise of the Reign of a Thousand Years, and of an earthly restoration of the Temple

require both much time and discussion. And on the subject of the promises, who has so obscured and darkened it as the myth-making of this man? Why, he has had the temerity to interpret the blessed hope, that is laid up for those who have lived their lives according to the Gospel of Christ,<sup>1</sup> in so mean and loose a manner that it has been turned into old wives' tales and Jewish stories!<sup>2</sup> He proclaims the renewal of the temple afresh, and the observance of the worship according to the law, and again a typical high priest after we have had the true high priest, and a sacrifice for sin after we have had the Lamb of God who taketh away the sin of the world;<sup>3</sup> and partial baptisms after the one baptism,<sup>4</sup> and a heifer's ashes sprinkling the Church, which through faith in Christ has not spot or wrinkle or any such thing,<sup>5</sup> and cleansing of leprosy after we have had the painless state of the resurrection; and an offering of jealousy,<sup>6</sup> when they neither marry nor are joined in marriage;<sup>7</sup> shew-bread after the Bread from heaven;<sup>8</sup> burning lamps after the true light;<sup>9</sup> and, in short, if the law of the commandments has now been abolished in dogmas, clearly some day the

and of the Law. Cf. 1 Tim. 4. 7: *τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ. γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν.* "But avoid foolish and old wives' fables: and exercise thyself unto godliness."

<sup>3</sup> Cf. John 1. 29.

<sup>4</sup> Cf. Eph. 4. 5: *εἷς Κύριος, μιά πίστις, ἓν βάπτισμα.* "One Lord, one faith, one baptism."

<sup>5</sup> Cf. Eph. 5. 25-27.

<sup>6</sup> Cf. Numbers 5. 15: *ἔστιν γὰρ θυσία ζηλοτυπίας, θυσία μνημοσύνου ἀναμνησκουσα ἁμαρτίαν.* "Because it is a sacrifice of jealousy, and an oblation searching out adultery."

<sup>7</sup> Cf. Matt. 22. 30.

<sup>8</sup> Cf. John 6. 32.

<sup>9</sup> Cf. John 1. 9.

τότε τὰ δόγματα τοῦ Χριστοῦ ἐν τοῖς νομικοῖς ἐντάλμασιν ἀκυρωθήσεται.<sup>1</sup>

Ἐπὶ τούτοις αἰσχύνη μὲν καὶ ἐντροπὴ ἐκάλυψεν ἡμῶν τὰ πρόσωπα, λύπη δὲ βαρεῖα πεπλήρωκεν ἡμῶν τὰς καρδίας. διὸ παρακαλοῦμεν ὑμᾶς, ὡς ἐπιστήμονας ἰατροὺς καὶ δεδιδαγμένους ἐν πραύτητι<sup>2</sup> παιδεύειν τοὺς ἀντιδιατιθεμένους, πειραθῆναι αὐτὸν ἐπαναγαγεῖν πρὸς τὴν εὐταξίαν τῆς Ἐκκλησίας, καὶ πείσαι αὐτὸν καταφρονησαι τῆς πολυφωνίας τῶν συνταγμάτων, ἐβεβαίωσε γὰρ τὸν τῆς παροιμίας λόγον, ὅτι Οὐκ ἔστιν ἐκ πολυλογίας ἐκφυγεῖν<sup>3</sup> ἁμαρτίαν, στερρῶς δὲ αὐτῷ προβάλλειν τὰ τῆς ὀρθοδοξίας δόγματα, ἵνα κἀκείνου ἢ ἐπανόρθωσις φανερὰ γένηται καὶ τοῖς ἀδελφοῖς αὐτοῦ γνωρισθῇ ἡ μεταμέλεια.

Εὐλογον δὲ καὶ περὶ τῶν κατὰ Μάρκελλον ὑπομνήσαι<sup>4</sup> τὴν εὐλάβειαν ὑμῶν, ἵνα μηδὲν

<sup>1</sup> ἀκυρωθήσονται E.                      <sup>2</sup> πραύτητι E, Harl., Med.

<sup>3</sup> διαφυγεῖν E; ἐκφεύγειν Med.

<sup>4</sup> ὑπομνησθῆναι quatuor MSS.

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<sup>1</sup> Apollinarius was a most prolific writer. He assisted his father in reconstructing the Scriptures on the classical models. He also wrote in defence of Christianity against Julian and Porphyry; of orthodoxy against the Manicheans, Arians, Eunomius, and other heretics; biblical commentaries, and other works, of which only fragments remain. His exegesis was famous.

<sup>2</sup> Cf. Prov. 10. 19.

<sup>3</sup> The Benedictine editors remark: "It seems strange and at first sight almost incredible that Marcellus had left the Church on account of his impious errors. St. Athanasius had suspected his teachings, but finally believed him cleansed from his errors. His disciples presented letters from Athanasius to

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dogmas of Christ will be made void in the injunctions of the law.

Because of these things shame and humiliation have covered our faces and deep grief has filled our hearts. Therefore we exhort you, as skilled physicians and men who have been trained to discipline your opponents in gentleness, to endeavour to lead him back to the good order of the Church, and to persuade him to despise the verbosity of his writings<sup>1</sup> (for he has confirmed the words of the proverb, that "in the multitude of words it is not possible to escape sin"),<sup>2</sup> and firmly to place before him the teachings of orthodoxy, that his amendment may become manifest and his repentance be made known to the brethren.

And it is wise to remind your Reverences also about the party of Marcellus,<sup>3</sup> that you may not

the confessors of Egypt. Epiphanius declared that various judgments were passed on him. Paulinus received his disciples without discrimination. Basil (Letter LXIX) complained that he had been received into communion by the Church of Rome.

"Basil's testimony is further strengthened by the fact that during the last years of his life he removed Marcellus from his communion. Moreover, if Athanasius had always been in communion with him, there would have been no need of his disciples' requesting the confessors of Egypt to receive them into communion. Furthermore, Peter, the successor of Athanasius, would not have complained as he did in his reply to Basil (cf. Letter CCLXVI, Basil) of the violation of the canons if Marcellus and his followers had always been in communion.

"Therefore, it can be concluded that Marcellus fell into error towards the end of his life, that he was cut off from communion with Athanasius. Deserted by the entire East, the communion which he had been granted at one time by the Church of Rome could have been of little profit."

ἀπερισκέπτως μηδ' εὐκόλως περὶ αὐτῶν τυπώ-  
 σητε. ἀλλ' ἐπειδὴ δογμάτων ἔνεκεν ἀσεβῶν  
 ἐξῆλθε τῆς Ἐκκλησίας ἐκεῖνος, τοὺς ἐπομένους  
 αὐτῷ ἀναγκαῖον, ἀναθεματίσαντας ἐκείνην τὴν  
 αἵρεσιν οὕτω δεκτοὺς γενέσθαι τῇ κοινωνίᾳ, ἵν'  
 οἱ ἡμῖν συναπτόμενοι δι' ὑμῶν παρὰ πάσης  
 δεχθῶσι τῆς ἀδελφότητος. ἐπεὶ νῦν γε οὐ  
 μετρία κατέσχε λύπη τοὺς πολλούς, ἀκούσαντας  
 ὅτι παραγενομένους πρὸς τὴν ὑμετέραν τιμιότητα  
 καὶ προσήκασθε καὶ κοινωνίας αὐτοῖς ἐκκλη-  
 σιαστικῆς μετεδώκατε. καίτοιγε εἰδέναι ὑμᾶς  
 ἔχρην, ὅτι τῇ τοῦ Θεοῦ χάριτι οὔτε κατὰ τὴν  
 ἀνατολὴν μόνοι ἐστέ, ἀλλὰ καὶ πολλοὺς ἔχετε  
 τῆς ἑαυτῶν μερίδος, οἱ τὴν τῶν πατέρων ἐκδικου-  
 σιν ὀρθοδοξίαν, τῶν κατὰ Νίκαιαν τὸ εὐσεβὲς  
 δόγμα τῆς πίστεως ἐκθεμένων· καὶ οἱ τῆς δύσεως  
 πάντες σύμφωνοι ὑμῖν τε καὶ ἡμῖν τυγχάνουσιν·  
 ὧν δεξάμενοι τῆς πίστεως τὸν τόμον ἔχομεν παρ'  
 ἑαυτοῖς, ἐπόμενοι αὐτῶν τῇ ὑγιαίνουσῃ<sup>1</sup> διδασ-  
 καλία. ἔδει οὖν πάντας πληροφορεῖσθαι τοὺς  
 ἐν τῇ αὐτῇ συναφείᾳ τυγχάνοντας ὑμῖν, ἵνα καὶ  
 τὰ γινόμενα μᾶλλον βεβαιωθῇ<sup>2</sup> ἐν τῇ πλειόνων  
 συγκαταθέσει, καὶ ἡ εἰρήνη μὴ διεσπᾶτο ἐν τῇ  
 τινων προσλήψει ἐτέρων ἀφισταμένων. οὕτως  
 οὖν ἦν πρέπον βουλεύσασθαι ὑμᾶς<sup>3</sup> στιβαρῶς  
 καὶ πρᾶως περὶ πραγμάτων πάσαις ταῖς κατὰ  
 τὴν οἰκουμένην ἐκκλησίαις διαφερόντων. οὐ γὰρ  
 ὁ ταχύ τι δογματίσας ἐπαινετός, ἀλλ' ὁ παγίως  
 καὶ ἀσαλεύτως ἕκαστα κανονίσας, ὥστε καὶ εἰς  
 τὸν μετὰ ταῦτα χρόνον ἐξεταζομένην τὴν γνώμην  
 δοκιμωτέραν φαίνεσθαι, οὗτος ἀπόδεκτος καὶ

<sup>1</sup> τῇ ὑγιεῖ editi antiqui.



## LETTER CCLXV

decide anything about them thoughtlessly or rashly. But since on account of impious teachings he has left the Church, his followers must not, until after they have anathematized that heresy, become acceptable for our communion, in order that those who join with us through you may be received by all the brethren. For now at least no moderate grief has seized the many, upon hearing that when these men presented themselves to your Honours you both received them and shared ecclesiastical communion with them. And yet you ought to have known that by God's grace you are not alone in the East, but you have many in your party who vindicate the orthodoxy of those fathers who at Nicaea set forth the true doctrine of the faith; and that all in the West are really in accord with you and us; whose document of the faith we have received and keep with us, following its sound teaching. Therefore all ought to have been informed who are in the same communion as you, in order that the action taken may be the more fully confirmed by the assent of the majority, and that the peace may not be broken by the withdrawal of some upon the reception of others. Thus, then, it was fitting that you should have deliberated seriously and quietly about matters that are of concern to all the churches in the world. For not he who has decided a matter hastily is commendable, but he who has regulated every detail firmly and unalterably, so that even in later times his opinion under examination shows itself to be the more

<sup>2</sup> ἐβεβαιώθη editi antiqui.

<sup>3</sup> ἡμᾶς E.

## COLLECTED LETTERS OF SAINT BASIL

παρὰ Θεῷ καὶ ἀνθρώποις, ὡς οἰκονομῶν τοὺς λόγους αὐτοῦ ἐν κρίσει.

Ταῦτα, ὅσα ἐδίδου ἡμῖν ἢ διὰ τοῦ γράμματος ὁμιλία, προσεφθεγξάμεθα ὑμῶν τὴν εὐλάβειαν. παράσχοι δὲ ὁ Κύριος καὶ εἰς ταῦτόν ἡμᾶς ἀλλήλοις γενέσθαι ποτέ, ἵνα, πάντα πρὸς κατ-αρτισμὸν τῶν ἐκκλησιῶν τοῦ Θεοῦ μεθ' ὑμῶν οἰκονομήσαντες, μεθ' ὑμῶν δεξώμεθα τὸν μισθὸν τὸν ἡτοιμασμένον παρὰ τοῦ δικαίου κριτοῦ τοῖς πιστοῖς καὶ φρονίμοις οἰκονόμοις. τέως δὲ νῦν καταξιώσατε ἡμῖν ἀποστεῖλαι τὰς προτάσεις, ἐφ' αἷς ἐδέξασθε τοὺς Μαρκέλλου, ἐκεῖνο εἰδότες, ὅτι καὶ πάνυ τὸ καθ' ἑαυτοὺς ἀσφαλίσθητε, μόνοις ἑαυτοῖς ἐπιτρέψαι πρᾶγμα τοσοῦτον οὐκ ὀφείλετε, ἀλλὰ χρὴ καὶ τοὺς ἐν τῇ δύσει καὶ τοὺς κατὰ τὴν ἀνατολήν κοινωνικούς συμψήφους αὐτῶν τῇ ἀποκαταστάσει γενέσθαι.

## CCLXVI

Πέτρῳ, ἐπισκόπῳ Ἀλεξανδρείας<sup>1</sup>

Καλῶς μου καθήψω καὶ πρεπόντως πνευματικῷ ἀδελφῷ, ἀληθινὴν ἀγάπην παρὰ τοῦ Κυρίου δεδιδαγμένῳ, ὅτι σοι μὴ πάντα καὶ μικρά

<sup>1</sup> τῷ αὐτῷ, ἀπολογία καθαψαμένῳ, διότι μὴ ἐσήμανεν αὐτῷ τὰ κινούμενα, καὶ εἶπερ ἀνάσχοιντο αὐτοῦ, οἱ κατὰ Μαρκέλλον ἐνοῦνται πρὸς αὐτόν, καὶ μαρτυρία τῆς ὀρθοδοξίας Μελετίου, καὶ Εὐσεβίου τῶν ἐπισκόπων tres MSS.

<sup>1</sup> Cf. Psal. 111. 5.

<sup>2</sup> Cf. 2 Tim. 8.

<sup>3</sup> Written at end of 377 or beginning of 378. Cf. Loofs, p. 48; also introductory note of Letter CCLXV and Letter

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excellent, this man is acceptable both to God and men, as ordering his words with judgment.<sup>1</sup>

So much—all that discussion by letter has permitted us—have we to say to your Reverences. But may the Lord grant that we may meet one another one day, so that after dispensing all things with you for the government of the churches of God, we may receive with you the reward that has been made ready by the just Judge for His faithful and wise dispensers.<sup>2</sup> But now in the meantime be pleased to inform us of the conditions on which you received the followers of Marcellus, realizing this: that, no matter how fully you may safeguard your own interests, you ought not to take upon yourselves alone a matter of so great importance, but that both those of the West and those of the East who are in communion with them should be in agreement on their restoration.

## LETTER CCLXVI

TO PETER, BISHOP OF ALEXANDRIA <sup>3</sup>

You have rebuked me rightly and in a manner befitting a spiritual brother, who has been taught true charity by the Lord, because we do not inform

CXXXIII. Peter succeeded Athanasius in May 373. In order to promote the peaceful succession of an orthodox bishop, Athanasius had been requested to recommend one who could be elected by anticipation. He named Peter, whom Gregory of Nazianzus describes as honoured for his wisdom and grey hairs (cf. *Orat.* 25. 12), who had been a companion of his labours (cf. *Theod.* 4. 20). Five days afterwards (May 2) Athanasius died.

καὶ μείζω φανερά ποιούμεεν τῶν τῇδε. καὶ γὰρ ἐπιβάλλει καὶ σοὶ φροντίζειν τῶν καθ' ἡμᾶς καὶ ἡμῖν τῇ σῇ ἀγάπῃ ἀναφέρειν τὰ ἡμέτερα. ἀλλὰ γίνωσκε, τιμιώτατε ἡμῖν καὶ ποθεινότατε ἀδελφέ, ὅτι τὸ συνεχὲς τῶν θλίψεων, καὶ ὁ πολὺς οὗτος ὁ κλόνος ὁ νῦν σαλεύων τὰς ἐκκλησίας, πρὸς οὐδὲν ἡμᾶς ξενίζεσθαι τῶν γινομένων ποιεῖ. ὥς γὰρ οἱ ἐν τοῖς χαλκείοις τὰς ἀκοὰς κατακτυπούμενοι<sup>1</sup> ἐν μελέτῃ εἰσὶ τῶν ψόφων, οὕτως ἡμεῖς τῇ πυκνότητι τῶν ἀτόπων ἀγγελιῶν εἰθίσθημεν λοιπὸν ἀτάραχον ἔχειν καὶ ἀπτόητον τὴν καρδίαν πρὸς τὰ παράλογα. τὰ μὲν οὖν παρὰ τῶν Ἀρειανῶν ἐκ παλαιοῦ<sup>2</sup> κατὰ τῆς Ἐκκλησίας σκευωρούμενα, εἰ καὶ πολλὰ καὶ μεγάλα καὶ κατὰ πᾶσαν διαβεβοημένα<sup>3</sup> τὴν οἰκουμένην, ἀλλ' οὖν φορητὰ ἡμῖν ἐστὶ διὰ τὸ παρὰ φανερῶν ἐχθρῶν καὶ πολεμίων τοῦ λόγου τῆς ἀληθείας γίνεσθαι· οὕς ὅταν μὴ ποιήσωσι τὰ συνήθη θαυμάζομεν, οὐχ ὅταν μέγα τι καὶ νεανικὸν κατὰ τῆς εὐσεβείας τολμήσωσι. λυπεῖ δὲ ἡμᾶς καὶ ταράσσει τὰ παρὰ τῶν ὁμοψύχων καὶ ὁμοδόξων γινόμενα. ἀλλ' ὅμως καὶ ταῦτα, διὰ τὸ πολλὰ εἶναι καὶ συνεχῶς ἐμπίπτειν ἡμῶν<sup>4</sup> ταῖς ἀκοαῖς, οὐδὲ ταῦτα παράδοξα καταφαίνεται. ὅθεν οὐτε ἐκινήθημεν ἐπὶ τοῖς πρώην γινομένοις ἀτάκτως, οὐτε τὰς σὰς διωχλήσαμεν ἀκοάς, τοῦτο μὲν εἰδότες ὅτι φήμη διακομίσει αὐτομάτως<sup>5</sup> τὰ πεπραγμένα, τοῦτο δὲ ἀναμένοντες ἐτέρους ἀγγέλους τῶν λυπηρῶν γενέσθαι· ἔπειτα

<sup>1</sup> κατακτυπόμενοι editi antiqui.

<sup>2</sup> ἐκ παλαιοῦ] ἑκπαλαι editi antiqui.

<sup>3</sup> βεβοημένα E, Harl.

<sup>4</sup> om. E.

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you about all that happens here, both great and small. For it is fitting both that you should concern yourself with our affairs and that we should report our affairs to your Charity. But be informed, our most honoured and beloved brother, that continuous afflictions, and this great tumult which is now shaking the churches, cause us to be astonished at nothing that takes place. For just as workers in smithies, whose ears are struck with a din, become inured to the noise, so we by the frequency of strange reports have at length become accustomed to keep our heart unmoved and undismayed at unexpected events. Therefore the charges that have from of old been fabricated by the Arians against the Church, although many and great and noised throughout the whole world, can nevertheless be endured by us because they come from open enemies and foes of the word of truth;<sup>1</sup> indeed it is when they do not act in their usual way that we marvel at them, not when they venture some big and insolent thing against the true faith. But it is what is being done by men of like mind and opinion with ourselves that grieves and disturbs us.<sup>2</sup> But yet even these actions, because they are numerous and come continually to our ears, do not seem surprising. For this reason we were neither disturbed at the disorders that happened lately, nor did we vex your ears with the news, partly because we realized that rumour would also automatically convey to you the news of all that had happened; and partly because we were waiting for others to be the messengers of painful

<sup>1</sup> Cf. Psal. 54. 13.

<sup>2</sup> Cf. Psal. 54. 14 and 15.

---

<sup>5</sup> *αὐτόματος* editi antiqui.

οὔτε κρίναντες<sup>1</sup> εὐλογον εἶναι ὑμᾶς<sup>2</sup> ἀγανακτεῖν ἐπὶ τοῖς τοιούτοις, ὥσπερ δυσχεραίνοντας διότι<sup>3</sup> παρώφθητε.<sup>4</sup> αὐτοῖς μέντοι<sup>5</sup> τοῖς ταῦτα ποιήσασιν ἐπεστείλαμεν τὰ πρέποντα, παρακαλοῦντες αὐτούς, ἐπειδὴ τινὰ διχόνοιαν ἔπαθον οἱ ἐκεῖ<sup>6</sup> ἀδελφοί, τῆς μὲν ἀγάπης μὴ ἀποστήναι, τὴν δὲ διόρθωσιν ἀναμένειν παρὰ τῶν δυναμένων ἐκκλησιαστικῶς ἰατρεῦειν τὰ πταίσματα. ὅπερ ἐπειδὴ ἐποίησας, καλῶς καὶ προσηκόντως κινηθεῖς, ἐπηνέσαμέν σε, καὶ ἡὐχαριστήσαμεν τῷ Κυρίῳ, ὅτι ἐστὶ λείψανον τῆς παλαιᾶς εὐταξίας<sup>7</sup> σωζόμενον παρὰ σοὶ καὶ ἡ Ἐκκλησία τὴν ἐαυτῆς ἰσχὺν οὐκ ἀπώλεσεν ἐν τῷ ἡμετέρῳ διωγμῷ. οὐ γὰρ μεθ' ἡμῶν ἐδιώχθησαν καὶ οἱ κανόνες. πολλάκις οὖν ὀχληθεῖς παρὰ τῶν Γαλατῶν, οὐδέποτε ἡδυνήθην αὐτοῖς ἀποκρίνασθαι, ἀναμένων τὰς ὑμετέρας ἐπικρίσεις. καὶ νῦν, ἐὰν ὁ Κύριος δῶ, καὶ θελήσωσιν ἀνασχέσθαι ἡμῶν, ἐλπίζομεν τὸν λαὸν προσάξειν τῇ ἐκκλησίᾳ, ὥς μὴ αὐτοὺς ἡμᾶς ὀνειδίζεσθαι Μαρκελλιανοῖς προσκεχωρηκέναι,<sup>8</sup> ἀλλ' ἐκείνους μέλη γενέσθαι τοῦ σώματος τῆς Ἐκκλησίας τοῦ Χριστοῦ, ὥστε τὸν πονηρὸν ψόγον, τὸν κατασκεδασθέντα ἐκ τῆς αἱρέσεως, ἐναφανισθῆναι τῇ ἡμετέρᾳ προσλήψει, καὶ μὴ ἡμᾶς καταισχυνθῆναι ὡς προσθεμένους αὐτοῖς.

Ἐλύπησε δὲ ἡμᾶς ὁ ἀδελφὸς Δωρόθεος, ὡς αὐτὸς ἐπέστεilas, μὴ πάντα προσηνῶς μηδὲ πρᾶως

<sup>1</sup> κρίνοντες E.      <sup>2</sup> ἡμᾶς MSS. et editi ; ὑμᾶς Capps.

<sup>3</sup> διὰ τί MSS. et editi ; διότι Capps.

<sup>4</sup> παρώφθημεν MSS. et editi ; παρώφθητε Capps.

<sup>5</sup> μὲν E.      <sup>6</sup> οἱ ἐκεῖ] οἱ κεῖθι E.

<sup>7</sup> ἐκείνης add. editi antiqui.

<sup>8</sup> παρακεχωρηκέναι Med.

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tidings; and, also, because we did not consider it reasonable that you should be annoyed at such things, as though chagrined because you had been slighted. But to the men, who themselves committed these acts, we did write what was fitting, urging them, since the brethren there have experienced some dissension, not to stand aloof from charity, but to await correction from those who are empowered to remedy errors in the ecclesiastical way.<sup>1</sup> And since you, moved by a noble and befitting motive, have acted thus, we have commended you, and we have given thanks to the Lord, that a remnant of the ancient good discipline is being preserved in you and that the Church has not lost her strength in our persecution. For the canons have not also been persecuted along with us. So, though I have been importuned many times by the Galatians, I have never been able to answer them, since I awaited your decisions.<sup>2</sup> And now, if the Lord grants it, and they are willing to bear with us, we hope to bring the laity back to the Church, that we ourselves may not be reproached with having gone over to the Marcellians, but that they may become members of the body of the Church of Christ,<sup>3</sup> so that the evil reproach which has been scattered upon them from the heresy may be made to disappear by our taking them back, and that we may not be put to shame as having gone over to them.

And brother Dorotheus has grieved us, because, as you yourself wrote, he did not relate everything

<sup>1</sup> Cf. the preceding letter.

<sup>2</sup> Cf. introductory note to the preceding letter.

<sup>3</sup> Cf. Eph. 5. 29 and 30.

## COLLECTED LETTERS OF SAINT BASIL

διαλεχθεὶς τῇ κοσμιότητί σου. καὶ τοῦτο τῇ τῶν καιρῶν λογίζομαι<sup>1</sup> δυσκολία. εἰκόκαμεν γὰρ εἰς μηδὲν εὐδοοῦσθαι ὑπὸ τῶν ἁμαρτιῶν ἡμῶν, εἴπερ οἱ σπουδαιότατοι τῶν ἀδελφῶν οὐχ εὐρίσκονται προσηνεῖς, οὐδὲ εὐθετοὶ ταῖς διακονίαις τῷ μὴ πάντα κατὰ γνώμην ἡμετέραν<sup>2</sup> ἐπιτελεῖν.<sup>3</sup> ὃς ἐπανελθὼν διηγήσατο ἡμῖν τὰς ἐπὶ τοῦ σεμνοτάτου ἐπισκόπου Δαμάσου πρὸς τὴν σὴν τιμιότητα γενομένας αὐτῷ διαλέξεις, καὶ ἐλύπει ἡμᾶς λέγων τοῖς Ἀρειομανίταις συγκατηριθμῆσθαι τοὺς θεοφιλεστάτους ἀδελφούς ἡμῶν τοὺς συλλειτουργοὺς Μελέτιον καὶ Εὐσέβιον. ὦν εἰ καὶ μηδὲν ἄλλο συνίστη τὴν ὀρθοδοξίαν, ὁ γοῦν παρὰ τῶν Ἀρειανῶν πόλεμος ἀπόδειξιν ἔχει ὀρθότητος οὐκ ὀλίγην τοῖς εὐγνωμόνως λογιζομένοις. τὴν δὲ σὴν εὐλάβειαν συνάπτειν αὐτοῖς εἰς ἀγάπην ὀφείλει καὶ ἡ κοινωνία τῶν ὑπὲρ Χριστοῦ παθημάτων. ἐκεῖνο δὲ πέπεισο, ὡς ἀληθῶς τιμώτατε, ὅτι οὐκ ἔστι τι ῥῆμα ὀρθοδοξίας, ὃ μὴ μετὰ πάσης παρρησίας παρὰ<sup>4</sup> τῶν ἀνδρῶν τούτων ἐκηρύχθη ὑπὸ Θεῷ μάρτυρι καὶ ἀκροαταῖς ἡμῖν. οἱ οὐδ' ἂν πρὸς ὦραν αὐτῶν ἐδεξάμεθα

<sup>1</sup> λογίζομεθα E, Med.<sup>2</sup> ἡμετέραν Harl., Med.<sup>3</sup> ἐπιστέλλειν Harl., Med.<sup>4</sup> ὑπὸ editi antiqui.

<sup>1</sup> When Dorotheus was defending the cause of Meletius before Pope Damasus and Peter, bishop of Alexandria, Meletius together with Eusebius were numbered among the heretics by these prelates. Dorotheus could not endure the charge, and vented his wrath on Peter. Cf. *Vita S. Basilii* 37. 2. In 360 the see of Antioch was vacant. The choice fell upon Meletius, an unattached bishop. He belonged to Melitine in Armenia Minor. A council held in that city in 358 had deposed Eustathius, the bishop of Sebaste. Meletius agreed to replace Eustathius, but the people of Sebaste refused to



## LETTER CCLXVI

gently and calmly to your Decorum.<sup>1</sup> And this I attribute to the difficulty of the times. For we seem to have prospered in nothing on account of our sins, if indeed the most zealous of the brethren are not found gentle, and not even fitted for their missions through failing to carry out all their duties according to our wishes. He on his return related to us the conversations that he had with your Honour in the presence of the most honoured bishop Damasus, and he grieved us when he said that our most God-beloved brothers and fellow-workers, Meletius and Eusebius, were numbered among the Ariomaniacs.<sup>2</sup> But concerning them, even if there was nothing else to establish their orthodoxy, the hostility of the Arians at least affords no slight proof of their sound faith to those who consider the matter fairly. Also, their participation with you in suffering for Christ's sake ought to join your Reverences to them in charity. And be convinced of this, truly most honoured sir, that there is no statement of orthodoxy which has not been proclaimed in all frankness by these men with God as their witness and us as having heard them. Nor would we have accepted their union early, if we had found them

accept him. Meletius thereupon retired to Berea in Syria. Meletius is claimed by some to have signed the Acacian formula—the then official formula of the Imperial Government. However, in the discourse pronounced by him on his accession to the see of Antioch, he allowed it to be seen that he was no Acacian, but at bottom a Nicene. At the end of the month he was exiled. He was recalled, only to be driven out a second time in 365 (?), and a third time in 370.

<sup>2</sup> The Benedictine note shows that this charge was outrageous, and points out with what delicacy Basil approaches it, without directly charging Petrus, from whom it must have come, with the slander involved.

τὴν συνάφειαν, εἰ σκάζοντας αὐτοὺς περὶ τὴν πίστιν εὖρομεν. ἀλλὰ, εἰ δοκεῖ, τὰ παρελθόντα ἐάσωμεν, τοῖς δὲ ἐφεξῆς ἀρχὴν τινα δώμεν εἰρηνικὴν. χρῆζομεν γὰρ ἀλλήλων πάντες κατὰ τὴν τῶν μελῶν κοινωνίαν, καὶ μάλιστα νῦν, ὅτε αἱ τῆς ἀνατολῆς ἐκκλησίαι πρὸς ἡμᾶς<sup>1</sup> ἀποβλέπουσι, καὶ τὴν μὲν ὑμετέραν<sup>2</sup> ὁμόνιαν ἀφορμὴν εἰς στηριγμὸν καὶ βεβαιότητα λήψονται· ἐὰν δὲ αἰσθωνται ὑμᾶς ἐν ὑποψίᾳ τινὶ πρὸς ἀλλήλους εἶναι, ἐκλυθήσονται καὶ παρήσουσιν ἑαυτῶν τὰς χεῖρας, πρὸς τὸ μὴ ἀνταίρειν τοῖς πολεμίοις τῆς πίστεως.

## CCLXVII

Βάρση, ἐπισκόπῳ Ἐδέσσης, ἐν ἐξορίᾳ ὄντι

Ἐγὼ τῆς διαθέσεως μὲν ἔνεκεν, ἣς ἔχω περὶ τὴν σὴν θεοσέβειαν, ἐπεθύμουν αὐτὸς παραγενέσθαι καὶ δι' ἑμαυτοῦ περιπτύξασθαι σου τὴν ἀληθινὴν ἀγάπην, καὶ δοξάσαι τὸν Κύριον τὸν ἐν σοὶ μεγαλυνθέντα καὶ τὸ τίμιόν σου γῆρας περιφανὲς καταστήσαντα πᾶσι τοῖς ἐν τῇ οἰκουμένῃ φοβουμένοις αὐτόν. ἐπειδὴ δὲ καὶ ἀσθένεια τοῦ σώματος βαρεῖα καταπονεῖ με καὶ φροντὶς ἐκκλησιῶν ἐπὶ κείται μοι ἀμύθητος, καὶ οὐκ εἰμὶ ἑμαυτοῦ κύριος πρὸς τὸ ἀποδημεῖν ὅπου βούλομαι καὶ συντυγχάνειν οἷς ἐπιθυμῶ, διὰ τοῦ γράμματος ἀναπαύω τὸν πόθον ὃν ἔχω ἐπὶ τῇ ἀπολαύσει τῶν ἐν σοὶ καλῶν, καὶ παρακαλῶ τὴν ἀνυπέρβλητόν

<sup>1</sup> ὑμᾶς E, Harl., Reg. primus, Paris. et Bigot.

<sup>2</sup> ἡμετέραν E.

## LETTER CCLXVII

unstable in the faith. But if it seems best, let us dismiss what is past, and let us grant a peaceful beginning to the future. For we all need each other in the communion of our members, and especially now, when the churches of the East look to us, and will take your harmony as a start towards firmness and strength; but if they perceive that you are somewhat suspicious of each other, they will relax and will slacken their hands, so that they should not raise them against the enemies of the faith.<sup>1</sup>

## LETTER CCLXVII

TO BARSESE, BISHOP OF EDESSA, WHILE IN EXILE <sup>2</sup>

BECAUSE of the regard that I have for your Piety I did desire to visit you myself and in person to embrace your true Charity, and to glorify the Lord who has been magnified in you,<sup>3</sup> and who has made your honourable old age renowned to all those in the world who fear Him.<sup>4</sup> But since weakness of body weighs heavy upon me and an indescribable anxiety for the churches presses upon me,<sup>5</sup> and because I am not master of myself in the matter of travelling where I wish and meeting whom I desire, I appease by letter the longing that I have for enjoying the blessings that are in you, and I urge your

<sup>1</sup> According to the Benedictine editors one MS. contains a note to the effect that this letter was never sent. Internal evidence, however, seems to indicate that it was delivered.

<sup>2</sup> Cf. introductory note to Letter CCLXIV.

<sup>3</sup> Cf. Matt. 5. 16.      <sup>4</sup> Cf. Luke 1. 46-53, the Magnificat.

<sup>5</sup> Cf. 2 Cor. 11. 27 and 28, St. Paul's *ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν*.

σου εὐλάβειαν εὔχεσθαι ὑπὲρ ἐμοῦ καὶ τῆς Ἐκκλησίας, ἵνα ὁ Κύριος δῶ ἡμῖν ἀπροσκόπως παρελθεῖν τὰς λυπουμένας ἡμέρας ἢ ὥρας τῆς παρεπιδημίας ἡμῶν· παράσχοι δὲ ἡμῖν καὶ ἰδεῖν τὴν εἰρήνην τῶν ἐκκλησιῶν αὐτοῦ καὶ ἀκοῦσαι περὶ τε τῶν λοιπῶν συλλειτουργῶν σου καὶ τῶν συναθλητῶν<sup>1</sup> ἃ εὐχόμεθα, καὶ περὶ σοῦ αὐτοῦ, ἃ<sup>2</sup> νυκτὸς καὶ ἡμέρας οἱ ὑπὸ σέ λαοὶ ζητοῦσι παρὰ τοῦ Κυρίου τῆς δικαιοσύνης.

Γίνωσκε δὲ ὅτι πολλάκις μὲν οὐκ ἐπεστείλαμεν,<sup>3</sup> οὐδὲ ὁσάκις ὀφειλόμενον ἦν, ἐπεστείλαμεν δὲ ὅμως τῇ θεοσεβείᾳ σου. καὶ τάχα οὐκ ἠδυνήθησαν διασῶσαι τὰς προσηγορίας ἡμῶν οἱ πιστευθέντες τὴν διακονίαν τῶν γραμμάτων ἀδελφοί. ἀλλὰ νῦν, ἐπειδὴ ἐπετύχομεν ἡμετέρων τῶν ὁδοιπορούντων πρὸς τὴν σὴν τιμιότητα, καὶ τὰ γράμματα αὐτοῖς ἐνεχειρίσαμεν προθύμως, καὶ ἀπεστείλαμέν<sup>4</sup> τινα, ἃ καταξίωσον ὑποδέξασθαι<sup>5</sup> παρὰ τῆς ἡμετέρας ταπεινώσεως ἀνυπερηφάνως, καὶ εὐλογῆσαι ἡμᾶς κατὰ μίμησιν τοῦ πατριάρχου Ἰσαάκ. εἰ δέ τι, καὶ ὥς ἀσχολούμενοι καὶ ὑπὸ πλήθους φροντίδων τὸν νοῦν βεβαπτισμένον ἔχοντες, παρείδομεν τῶν πρεπόντων, μὴ λογίσῃ ἡμῖν, μηδὲ λυπηθῆς· ἀλλὰ μίμησαι τὴν σεαυτοῦ ἐν πᾶσι τελειότητα, ἵνα καὶ ἡμεῖς ἀπολαύσωμέν σου τῆς ἀρετῆς ὡς καὶ οἱ λοιποὶ πάντες. ἐρρωμένος,<sup>6</sup> εὐθυμος ἐν Κυρίῳ, ὑπερευχόμενός μου, χαρισθείης μοι καὶ τῇ τοῦ Θεοῦ Ἐκκλησίᾳ.

<sup>1</sup> ἀθλητῶν E.<sup>2</sup> καὶ add. E.<sup>3</sup> ἀπεστείλαμεν E.<sup>4</sup> ἐπεστείλαμεν E, alii MSS. ; ἐστείλαμεν quatuor MSS.<sup>5</sup> δέξασθαι Med.<sup>6</sup> καὶ add. editi antiqui.

## LETTER CCLXVII

unexcelled Reverence to pray for me and the Church, that the Lord may grant us to pass without offence the trying days or hours of our sojourning here; <sup>1</sup> and may He permit us both to see the peace of His churches and to hear, concerning your other fellow-workers and fellow-athletes, that for which we pray, and concerning yourself, that which the people under you seek night and day from the Lord of Justice.<sup>2</sup>

But be informed that although we have not written often, nor as often as we should have done, nevertheless we have written to your Godliness. And perhaps the brethren who were entrusted with the conveyance of the letter were not able to preserve our greetings. But now, since we have found people of our own who are journeying to your Honour, we have eagerly placed our letter in their hands, and we have despatched certain things which we beg that you deign to accept from our Humility without despising them. and that you bless us in imitation of the patriarch Isaac.<sup>3</sup> And if, as being busy and having our mind overwhelmed by a multitude of cares, we have overlooked any of the proprieties, do not reckon it against us nor be offended, but imitate your own perfection in all things, that we too may enjoy your virtue as do all the rest. Hale, happy in the Lord, praying in my behalf, may you be graciously bestowed upon me and the Church of God.

<sup>1</sup> Cf. 1 Peter 1. 17: *ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε*. "Converse in fear during the time of your sojourning here."

<sup>2</sup> Cf. Psal. 4. 2: *Ἐν τῷ ἐπικαλεῖσθαί με, εἰσήκουσέν μου ὁ θεὸς τῆς δικαιοσύνης μου, ἐν θλίψει ἐπλάτυνās μοι*. "When I called upon him, the God of my justice heard me; when I was in distress, Thou hast enlarged me."

<sup>3</sup> Cf. Gen. 27. 27.

## CCLXVIII

Εὐσεβίῳ ἐν ἐξορίᾳ ὄντι

Ἔδειξε καὶ ἐφ' ἡμῶν ὁ Κύριος, ὅτι οὐκ ἐγκαταλείπει τοὺς ὀσίους αὐτοῦ, τῇ μεγάλῃ<sup>1</sup> καὶ κραταιᾷ χειρὶ αὐτοῦ<sup>2</sup> περισκεπάσας τὴν ζώην τῆς ὀσιότητός σου. σχεδὸν γὰρ παραπλήσιον τοῦτο τιθέμεθα τῷ ἐν κοιλίᾳ κήτους ἀπαθῇ διαμεῖναι τὸν ἅγιον, καὶ ἐν πυρὶ λάβρῳ ἀβλαβῶς διαιτᾶσθαι τοὺς φοβουμένους τὸν Κύριον, ὅπου γε καὶ τὴν σὴν θεοσέβειαν πανταχόθεν<sup>3</sup> ὑμῖν, ὡς ἀκούω, τοῦ πολέμου περιχυθέντος, ἀβλαβῇ διεφύλαξε.<sup>4</sup> καὶ φυλάξειέ γε πρὸς τὸ ἐξῆς<sup>5</sup> ὁ δυνατὸς Θεὸς ἡμῖν, ἐὰν ἔτι ζῶμεν,<sup>6</sup> τὸ πολύενκτον θέαμα, ἢ τοῖς γοῦν ἄλλοις, οἱ τὴν σὴν ἐπάνοδον οὕτως ἀναμένουσιν ὡς οἰκείαν ἑαυτῶν σωτηρίαν. πέπεισμαι γὰρ ὅτι, τοῖς δάκρυσιν τῶν ἐκκλησιῶν καὶ τοῖς στεναγμοῖς οἷς<sup>7</sup> ἐπὶ σοὶ πάντες στενάζουσι προσχών, ὁ φιλάνθρωπος

<sup>1</sup> αὐτοῦ add. E.<sup>2</sup> om. E.<sup>3</sup> πανταχόσε editi antiqui.<sup>4</sup> διαφυλάξειέ γε editi antiqui.<sup>5</sup> ἐφεξῆς E.<sup>6</sup> ἔτι ζῶμεν] ἐπιζῶμεν editi antiqui.<sup>7</sup> οὗς E et alii.

<sup>1</sup> Eusebius of Samosata, exiled to Thrace in 374 by a decree of the Emperor Valens. For further information concerning this Eusebius, cf. the previous letters addressed to him. Tillemont places this letter at the end of 377 or the beginning of 378. The Benedictine editors, on the evidence of Ammianus 31. 6, assign the letter to the summer of 377. It was at that time that many, unable to bear the heavy burdens of taxation, joined with the invading Goths. Valens, upon hearing of this, sent troops to Antioch and vicinity. This seems to be the army of which Basil speaks. Cf. *Vita S. Basilii*, 38. Loofs also places this letter in the summer of 377.

## LETTER CCLXVIII

### LETTER CCLXVIII

TO EUSEBIUS, WHILE IN EXILE<sup>1</sup>

IN our time also has the Lord shown that He does not leave His saints,<sup>2</sup> since by His great and mighty hand<sup>3</sup> He has protected the life of your Holiness. For this thing we consider to be almost like the case of the holy man who remained uninjured in the belly of a whale,<sup>4</sup> and like that of those who, fearing the Lord, lived unharmed in the fierce fire, inasmuch as He has preserved your Godliness unharmed, although the war has spread, as I hear, round about on every side.<sup>5</sup> And may the Almighty God vouchsafe to us in the near future, if we still live, the earnestly desired sight, or at any rate to the others who await your return as eagerly as they await their own salvation.<sup>6</sup> For I am confident that the loving God, giving heed to the tears of the churches and to the lamentations with which they all lament for you,

<sup>2</sup> Cf. Jos. 1. 5: *καὶ ὥσπερ ἤμην μετὰ Μωυσῆ, οὕτως ἔσομαι καὶ μετὰ σοῦ, καὶ οὐκ ἐγκαταλείψω σε οὐδὲ ὑπερόψομαί σε.* "As I have been with Moses, so will I be with thee: I will not leave thee nor forsake thee."

<sup>3</sup> Cf. 2 Esdras 1. 10: *καὶ αὐτοὶ παῖδες σου καὶ λαός σου, οὓς ἐλυτρώσω ἐν τῇ δυνάμει σου τῇ μεγάλῃ καὶ ἐν τῇ χειρὶ σου τῇ κραταίᾳ.* "And these are thy servants, and thy people: whom thou hast redeemed by thy great strength, and by thy mighty hand."

<sup>4</sup> Cf. Jonas 2. 1-11; Dan. 3. 20-50.

<sup>5</sup> The uprisings of the Gothic settlers in Thrace. Cf. Soc. 4. 24 and 25.

<sup>6</sup> After the departure of Eusebius, the Arians, Eunomius and Lucius, were successively placed in charge of the see. The people of Samosata steadfastly refused allegiance to both. Cf. Theodoret 4. 13.

διαφυλάξει σε τῷ βίῳ, ἕως ἂν δῶ τὴν χάριν τοῖς  
νυκτὸς καὶ ἡμέρας δεομένοις αὐτοῦ.

Τὰ μὲν οὖν μέχρι τῆς ἐπιδημίας τοῦ ἀγαπητοῦ  
ἀδελφοῦ ἡμῶν Λιβανίου τοῦ συνδιακόνου πεπραγ-  
μένα καθ' ὑμῶν<sup>1</sup> δι' αὐτοῦ κατὰ τὴν πάροδον  
ίκανῶς ἐδιδάχθημεν, τὰ δὲ ἀπ' ἐκείνου τοῦ χρόνου  
δεόμεθα μαθεῖν. μείζονα γὰρ ἐν τῷ μεταξὺ καὶ  
χαλεπώτερα ἀκούομεν γεγενῆσθαι πάθη περὶ τοὺς  
τόπους· ἅπερ, ἐὰν μὲν ἦ δυνατόν, καὶ θᾶπτον,  
εἰ δὲ μή, διὰ γοῦν τοῦ εὐλαβεστάτου ἀδελφοῦ  
Παύλου τοῦ συμπρεσβυτέρου ἐπανιόντος μάθοιμεν,  
ὥς εὐχόμεθα, ὅτι ἀβλαβὴς καὶ ἀνεπηρέαστος  
ὑμῶν φυλάττεται ἡ ζωή. διὰ δὲ τὸ ἀκοῦσαι<sup>2</sup>  
πάντα ληστῶν καὶ δησερτόρων<sup>3</sup> πεπληρῶσθαι τὰ  
τῆς ὁδοῦ, ἐφοβήθημέν τι εἰς χεῖρας ἐμβαλεῖν τοῦ  
ἀδελφοῦ, μὴ καὶ αὐτῷ παραίτιοι θανάτου γενώ-  
μεθα. ἐὰν δὲ δῶ ὁ Κύριος μετρίαν γαλήνην, ὥς  
ἀκούομεν τοῦ στρατοπέδου τὴν πάροδον, σπου-  
δάσομεν καὶ τῶν ἡμετέρων ἐκπέμψαι τινά, τὸν  
ἐπισκεψόμενον καὶ ἕκαστα ἡμῖν τῶν παρ' ὑμῖν<sup>4</sup>  
ἀναγγέλλοντα.

<sup>1</sup> ὑμᾶς multi MSS.

<sup>2</sup> ὅτι add. E.

<sup>3</sup> δισεκτόρων E; δησαρτόρων Regius primus; δισερτόρων  
Regius sec.; δισερτέρων Coisl. sec.; δεσερτόρων Med.

<sup>4</sup> ὑμῶν editi antiqui.



## LETTER CCLXVIII

will preserve you in life until He grants the boon to those who importune Him therefor night and day.

Now as to all that had been done against you up to the arrival of our beloved brother and fellow-deacon, Libanius,<sup>1</sup> we have been informed sufficiently by him as he travelled, but we want to learn what happened after that time. For we hear that in the meantime calamities greater and more difficult to bear have taken place in your region;<sup>2</sup> and of these, we would learn quickly, if it is possible, but if that is not possible, we would at least learn through our most revered brother and fellow-presbyter Paul<sup>3</sup> on his return, for we pray that your life is being preserved unhurt and unharmed. But because we have heard that the road is all the way infested with robbers and deserters,<sup>4</sup> we have been afraid to place anything in this brother's hands, lest we become in part responsible for his death.<sup>5</sup> But if the Lord grant a moderate calm—for we hear of the arrival of the army—we shall endeavour to send some one of our men to visit you and to report to us everything about you.

<sup>1</sup> Nothing more is known of this Libanius than is here stated. However, he is to be distinguished from Libanius the bishop of Letter XCII, and from Libanius the professor of rhetoric, Letter CCCXXXV ff.

<sup>2</sup> It appears that Eusebius suffered far less from the barbarian ravages of the Goths than from the suspicions aroused at Rome as to his orthodoxy.

<sup>3</sup> Nothing further is known of this Paulus than is here stated.

<sup>4</sup> Note the curious Latinism *δησερτόρων* for Greek *αὐτομόλων*. Eusebius was an exile in Thrace, where the Goths were now closing round Valens.

<sup>5</sup> Cf. introductory note.

## CCLXIX

Τῇ ὁμοζύγῳ Ἀρινθαίου στρατηλάτου παραμυ-  
θητική

Τὸ μὲν ἀκόλουθον ἦν καὶ ὀφειλόμενόν σου τῇ διαθέσει ἡμᾶς αὐτοὺς παρεῖναι καὶ συμμετέχειν τῶν γινομένων. οὕτω γὰρ ἂν ἑαυτῶν τε τὴν λύπην κατεπραύναμεν καὶ τῇ σεμνότητί σου τῆς παρακλήσεως τὸ εἶκος ἀπεπληρώσαμεν. ἐπεὶ δὲ οὐκέτι μου φέρει τὸ σῶμα τὰς μακροτέρας κινήσεις, ἐπὶ τὴν διὰ τοῦ γράμματος ἤλθομεν<sup>1</sup> ὁμιλίαν, ὥς ἂν μὴ παντάπασι<sup>2</sup> δόξαιμεν ἀλλοτρίως ἔχειν πρὸς τὰ συμβάντα.

Τίς μὲν οὖν τὸν ἄνδρα ἐκείνῳ οὐκ ἐστέναξε; τίς δὲ οὕτω λίθινος τὴν καρδίαν ὥς μὴ θερμὸν ἐπ'<sup>3</sup> αὐτῷ ἀφεῖναι δάκρυον; ἐμὲ δὲ καὶ διαφερόντως κατηφείας ἐπλήρωσε, τὰς τε ἰδίας περὶ ἐμὲ τιμὰς τοῦ ἀνδρὸς λογιζόμενον καὶ τὴν κοινὴν τῶν ἐκκλησιῶν τοῦ Θεοῦ προστασίαν. ἀλλ' ὅμως ἐλογισάμεθα ὅτι, ἄνθρωπος ὢν καὶ λειτουργήσας τῷ βίῳ τούτῳ τὰ ἐπιβάλλοντα, τοῖς καθήκουσι χρόνοις πάλιν παρὰ<sup>4</sup> τοῦ οἰκονομοῦντος τὰ ἡμέτερα Θεοῦ προσελήφθη. ἂ καὶ τὴν σὴν φρόνησιν ἐνθυμουμένην πρᾶως ἔχειν ἐπὶ τῷ συμβάντι παρακαλοῦμεν, καί, ὥς οἶόν τε, μετρίως φέρειν τὴν

<sup>1</sup> ἤλθον editi antiqui.

<sup>2</sup> πάντη E; παντὶ Harl.

<sup>3</sup> ἐπ' editi antiqui.

<sup>4</sup> ὑπὸ editi antiqui.

<sup>1</sup> Written in 378; according to Loofs, possibly at the end of 377. In 355, when the Emperor Constantius was contending against the invading Goths in northern Italy, approaching defeat was turned into a victory for him by the foresight of

## LETTER CCLXIX

## LETTER CCLXIX

TO THE WIFE OF ARINTHAEUS, THE GENERAL.  
IN CONSOLATION <sup>1</sup>

It were appropriate and due to your condition that we should be present in person and share in that which is happening to you. For thus we should not only have assuaged our own grief but also have fulfilled for your Decorum the duty of consolation in reasonable measure. But since my body no longer withstands the longer journeyings, we have had recourse to converse by letter, that we may not seem to be entirely indifferent to what has happened.

Who, then, has not bemoaned that man? And who is so stony of heart as not to have shed a warm tear over him? But as for me, I have been exceedingly filled with dejection as I reflect upon the special honours shown to me by the man and upon the general protection given by him to the churches of God. But nevertheless we have reflected that, being human and having performed the duties which fall to this life, he has at the proper time been taken again by God who dispenseth our lots. And we urge your wisdom, bearing these things in mind, to be calm over what has happened, and, in so far as you can, to bear the misfortune with moderation.

three officials who attacked the enemy without waiting for the Emperor's order. The first of these officers was Arinthaëus. In the year 363, when Julian was leading his expedition against the Persians, Arinthaëus was commander of the left wing of cavalry. Arinthaëus was also consul in 372. He was present in 378 when the general Trajan rebuked Valens for the persecution of the Catholics. Cf. Letter CLXXIX, which is addressed to Arinthaëus himself; also Theodoret 4. 30.

## COLLECTED LETTERS OF SAINT BASIL

συμφορίαν. ἱκανὸς μὲν οὖν καὶ ὁ χρόνος μαλάξαι τὴν καρδίαν σου καὶ πάροδον δοῦναι τοῖς λογισμοῖς· ἀλλ' ὅμως ὑποπτον ἡμῖν ἐστὶ τὸ ἄγαν σου φίλανδρον καὶ περὶ πάντας<sup>1</sup> χρηστόν, μὴ ποτε ἔκδοτον δῶς σεαυτὴν τῷ πάθει, δι' ἀπλότητα ἡθῶν βαθείαν τὴν<sup>2</sup> πληγὴν δεξαμένη τῆς λύπης. πάντοτε μὲν οὖν χρήσιμον τὸ τῶν Γραφῶν διδασκάλιον, μάλιστα δὲ ἐπὶ τῶν τοιούτων καιρῶν. μνήσθητι τοίνυν τῆς τοῦ κτίσαντος ἡμᾶς ἀποφάσεως, δι' ἧς πάντες οἱ ἐκ τῆς γῆς φύντες<sup>3</sup> πάλιν εἰς γῆν ὑποστρέφομεν· καὶ οὐδεὶς οὕτω μέγας, ὥστε βελτίων φανῆναι τῆς διαλύσεως.

Καλὸς μὲν οὖν καὶ μέγας ὁ θαυμαστὸς<sup>4</sup> ἐκεῖνος, καὶ ἐφάμιλλος τῇ ῥώμῃ τοῦ σώματος τὴν τῆς ψυχῆς ἀρετὴν, φημὶ καὶ γὰρ, οὐμενοῦν ἔχων ὑπερβολὴν εἰς ἐκάτερον· ἀλλ' ὅμως ἄνθρωπος, καὶ τέθνηκεν, ὡς Ἀδάμ, ὡς Ἀβελ, ὡς Νῶε, ὡς Ἀβραάμ, ὡς Μωσῆς, ὡς ὄντινα ἂν εἴποις τῶν τῆς αὐτῆς φύσεως μετασχόντων.<sup>5</sup> μὴ οὖν, ἐπειδὴ ἀφηρέθημεν αὐτόν, ἀγανακτῶμεν, ἀλλ' ὅτι τὴν ἀρχὴν συνωκῆσαμεν αὐτῷ, χάριν ἔχωμεν τῷ συζεύξαντι. τὸ μὲν γὰρ στερηθῆναι ἀνδρὸς κοινόν σοι πρὸς τὰς ἄλλας γυναῖκας· ἐπὶ δὲ τοιαύτῃ συνοικήσει οὐκ οἶμαι ἄλλην γυναικῶν τὰ ἴσα ἔχειν σεμνύνεσθαι. ἐν γὰρ τῷ ὄντι ὑπόδειγμα

<sup>1</sup> πάντα E, editi antiqui.

<sup>2</sup> βαθείαν τὴν] βάθει αὐτὴν editi antiqui.

<sup>3</sup> φυέντες E.

<sup>4</sup> θαυμάσιος editi antiqui.

<sup>5</sup> τῶν . . . μετασχόντων] τὸν . . . μετασχόντα editi antiqui.

<sup>1</sup> Cf. Gen. 3. 19: ἐν ἰδρώτι τοῦ προσώπου σου φάγη τὸν ἄρτον σου ἕως τοῦ ἀποστρέψαι σε εἰς τὴν γῆν ἐξ ἧς ἐλήμφθης. ὅτι γῆ

## LETTER CCLXIX

Nay, time also will suffice to soothe your heart and to give access to reflection; but yet your excessive love for your husband and your kindness towards all is a cause of disquietude to us, lest perchance you may give yourself over completely to your suffering, since through the simplicity of your character you have received deeply the blow of your sorrow. Now on all occasions the teaching of the Scriptures is helpful, but especially on such as these. Remember, therefore, the declaration of Him who created us, according to which all of us who are of the dust shall return again to the dust; and no one is so great as to show himself superior to the dissolution.<sup>1</sup>

Now that admirable man was noble and great, matching the strength of his body with the virtue of his soul—I also affirm it—nay, he was a man who could not be surpassed in either respect; at the same time, however, he was human and he has died, just as Adam died, and Abel, and Noah, and Abraham, and Moses, and anyone whom you might mention of those who have shared our common natures.<sup>2</sup> Let us, then, now that we have been deprived of him, not be grieved, but for the fact that we have lived with him at all let us be grateful to Him who yoked you with him. For to be deprived of a husband is a lot which you have in common with the rest of women, but such has been your marriage that no other woman, methinks, can cherish equal pride. For He who created us fashioned that man as in

εἰ καὶ εἰς γῆν ἀπελεύσῃ. “In the sweat of thy face shalt thou eat bread till thou return to the earth out of which thou wast taken: for dust thou art and unto dust thou shalt return.”

<sup>2</sup> Cf. Rom. 5. 14.

τῆς ἀνθρωπείας φύσεως τὸν ἄνδρα ἐκείνον ὁ κτίσας ἡμᾶς ἐδημιούργησεν, ὥστε πάντες μὲν ὀφθαλμοὶ πρὸς αὐτὸν ἐφέροντο, πᾶσα δὲ γλῶσσα τὰ κατ' αὐτὸν διεξήκει· γραφεῖς δὲ καὶ πλάσται τῆς ἀξίας ἀπελιμπάνοντο· ἱστορικοὶ δὲ ἄνδρες, τὰ κατὰ τοὺς πολέμους ἀνδραγαθήματα διηγούμενοι, πρὸς τὴν τῶν μύθων ἐκπίπτουσιν ἀπιστίαν. ὅθεν οὐδὲ πιστεύειν ἠνείχοντο οἱ πολλοὶ τῇ φήμῃ τὴν σκυθρωπὴν ἐκείνην ἀγγελίαν περιαγούσῃ, οὐδὲ καταδέχεσθαι ὅλως, ὅτι τέθνηκεν Ἀρινθαῖος. ἀλλ' ὅμως πέπονθεν ἡ οὐρανῷ καὶ ἡλίῳ καὶ γῇ συμβήσεται.

Οἴχεται καταλύσας λαμπρῶς, μὴ ὑπὸ γήρως<sup>1</sup> κατακαμφθεῖς, μὴ καθυφείς<sup>2</sup> τι τῆς περιφανείας· μέγας μὲν ἐν τῷ παρόντι βίῳ, μέγας δὲ ἐν τῷ μέλλοντι· μηδὲν ἐκ τῆς παρούσης λαμπρότητος πρὸς τὴν ἐλπιζομένην δόξαν ζημιωθείς, διὰ τὸ πᾶσαν κηλίδα τῆς ψυχῆς πρὸς αὐταῖς<sup>3</sup> ταῖς ἐξόδοις τοῦ βίου τῷ λουτρῷ τῆς παλιγγενεσίας ἀποκαθήρασθαι. ὦν ὅτι<sup>4</sup> αὐτῇ, πρόξενος αὐτῷ καὶ συνεργὸς γενομένη, μεγίστην ἔχει παραμυθίαν. καὶ μετάθες τὴν ψυχὴν ἀπὸ τῶν παρόντων ἐπὶ τὴν τῶν μελλόντων μέριμναν, ὥστε καταξιωθῆναι δι' ἔργων ἀγαθῶν τὸν ὅμοιον αὐτῷ τῆς ἀναπαύσεως τόπον καταλαβεῖν. φείδου μητρὸς γηραιᾶς, φείδου θυγατρὸς νεαρᾶς, αἷς μόνη πρὸς παραμυθίαν λέλειψαι. γενοῦ ὑπόδειγμα ἀνδρείας ταῖς λοιπαῖς

<sup>1</sup> γήρους E.<sup>3</sup> αὐταῖς om. editi antiqui.<sup>2</sup> καθυφείς E.<sup>4</sup> ὅτι add. Capps.<sup>1</sup> Cf. Psal. 101. 26 and 27.

## LETTER CCLXIX

very truth a unique example of human nature, so that all eyes were turned toward him, and every tongue related his deeds; and painters and sculptors fell short of his true worth; and historians, when narrating his brave exploits in the wars, fall into the incredible fashion of our myths. Wherefore the many could neither credit the report which circulated that sad announcement, nor accept at all that Arinthaëus was dead. But nevertheless he has experienced that which will happen to heaven and sun and earth.<sup>1</sup>

He has gone, having come to the end brilliantly, not bent by old age, not deprived of any of his distinction, great in the present life and great in the life to come; having lost none of his present brilliancy in view of the glory that is expected, because he had washed away every stain on his soul at his very departure from life by the laver of regeneration.<sup>2</sup> That you have yourself been his assistant and helpmate in all these things furnishes the greatest consolation. Transfer also your mind from things present to solicitude for the things to come, so that you may be deemed worthy by your good works to receive a place of repose equal to his. Spare an aged mother, spare a tender daughter, to whom you alone are left for consolation. Become an example of fortitude to

<sup>2</sup> Arinthaëus was baptized just before death in accordance with a common custom of the day. Cf. Titus 3. 5 and 6: οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ & ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλινγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν. "Not by works of justice, which we have done, but according to his mercy, he saved us, by the laver of regeneration, and renovation of the Holy Ghost; whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour."

## COLLECTED LETTERS OF SAINT BASIL

γυναιξί· καὶ οὕτω τὸ πάθος μέτρησον, ὥς μήτε ἐκβαλεῖν τῆς καρδίας, μήτε καταποθῆναι ὑπὸ τῆς λύπης. ἐπὶ πᾶσι πρὸς τὸν μέγαν τῆς ὑπομονῆς μισθὸν ἀπόβλεψον, τὸν παρὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ ἀνταποδόσει τῶν βεβιωμένων ἡμῖν ἐπηγγελμένον.

## CCLXX

## Ἀνεπίγραφος, ὑπὲρ ἀρπαγῆς

Πάνν λυποῦμαι ὅτι οὐχ εὐρίσκω ὑμᾶς ἐπὶ τοῖς ἀπηγορευμένοις οὔτε ἀγανακτοῦντας οὔτε δυναμένους λογίζεσθαι, ὅτι εἰς αὐτὸν τὸν βίον καὶ τὴν ζωὴν τὴν ἀνθρωπίνην παρανομία ἐστὶ καὶ τυραννὶς ἢ γινομένη αὕτη ἀρπαγή, καὶ ὕβρις κατὰ τῶν ἐλευθέρων. οἶδα γὰρ ὅτι, εἰ τοιαύτην εἶχετε γνώμην πάντες, οὐδὲν ἐκώλυε πάλαι τοῦ κακοῦ τὴν συνήθειαν τούτου ἐξελαθῆναι τῆς πατρίδος ἡμῶν· ἀνάλαβε τοίνυν ἐπὶ τοῦ παρόντος ζῆλον Χριστιανοῦ, καὶ κινήθητι ἀξίως τοῦ ἀδικήματος. καὶ τὴν μὲν παῖδα, ὅπουπερ ἂν εὔρης, ἀφελόμενος πάσῃ εὐτονία ἀποκατάστησον τοῖς γονεῦσι· καὶ αὐτὸν δὲ ἐκείνον ἐξόρισον τῶν εὐχῶν, καὶ ἐκκήρυκτον ποιήσον· καὶ τοὺς συνεπελθόντας αὐτῷ, κατὰ τὸ ἤδη προλαβὸν παρ' ἡμῶν κήρυγμα, τριετίαν πανοικεῖ<sup>1</sup> τῶν εὐχῶν ἐξόρισον. καὶ τὴν

<sup>1</sup> πανοικεῖ E, Med.

<sup>1</sup> Cf. Matt. 25. 34.

<sup>2</sup> Written after 374. ἀρπαγή or *raptus* probably means here, not ravishment, but the forceful removal of a woman to a place where she may be induced or forced to marry. Some



## LETTER CCLXX

the rest of womankind; and so moderate your sorrow as neither to expel it from your heart nor to be overwhelmed by grief. In all things look to the great reward of patience which has been promised us by our Lord Jesus Christ in requital of the deeds of this life.<sup>1</sup>

## LETTER CCLXX

### WITHOUT ADDRESS, CONCERNING RAPE <sup>2</sup>

I AM greatly grieved that I do not find you either indignant over deeds which are forbidden or able to understand that this rape which is going on is an unlawful outrage and a tyranny against life itself and the existence of man, and an insult to free men. For I know that if you all had such an opinion, nothing would have prevented this wicked custom from being driven long ago out of our country. Therefore assume in the present instance the zeal of a Christian, and be moved in a manner worthy of the injustice. And as for the girl, wherever you find her, take her by all force and restore her to her parents; and as for the man, debar him from the prayers, and declare him excommunicated; and as for those who accompanied the man, according to the canon <sup>3</sup> already published by us, debar them with their whole household from the prayers for a period of three years. And as for the village that received

would divide *raptus* into the two classes of *raptus seductionis* and *raptus violentiae*.

<sup>3</sup> Probably a reference to the thirtieth canon of Letter CXCIX in which the same sentences are decreed. Some would understand by κήρυγμα a letter sent broadcast to promulgate the excommunication of the guilty party.

## COLLECTED LETTERS OF SAINT BASIL

κώμην τὴν ὑποδεξαμένην τὴν ἄρπαγεῖσαν, καὶ φυλάξασαν, ἤτοι ὑπερμαχήσασαν, καὶ αὐτὴν ἔξω τῶν εὐχῶν πανδημεὶ ποιήσων· ἵνα μάθωσι πάντες, ὥς ὄφιν, ὥς ἄλλο τι θηρίον, κοινὸν ἐχθρὸν ἡγούμενοι τὸν ἄρπαγα, οὕτως ἀποδιώκειν<sup>1</sup> αὐτὸν καὶ προῖστασθαι τῶν ἀδικουμένων.

### CCLXXI

Εὐσεβίῳ ἐταίρῳ συστατικῇ ἐπὶ Κυριακῇ πρεσβυτέρῳ

Εὐθὺς καὶ κατὰ πόδας τῆς σῆς ἀναχωρήσεως ἐπιστὰς τῇ πόλει, ὅσον ἡθύμησα διαμαρτῶν σου, τί δεῖ καὶ λέγειν πρὸς ἄνδρα οὐ λόγου δεόμενον, ἀλλὰ πείρα εἰδότα, τῷ τὰ<sup>2</sup> ὅμοια πεπονθέναι; ὅσου γὰρ ἦν ἄξιον ἐμοὶ ἰδεῖν τὸν πάντα ἄριστον Εὐσέβιον, καὶ περιπτύξασθαι, καὶ πρὸς τὴν νεότητά πάλιν τῇ μνήμῃ ἐπανελθεῖν, καὶ ὑπομνησθῆναι ἡμερῶν ἐκείνων, ἐν αἷς καὶ δωμάτιον ἡμῖν ἔν, καὶ ἐστία μία, καὶ παιδαγωγὸς ὁ αὐτός, καὶ ἄνεσις, καὶ σπουδή, καὶ τρυφή, καὶ ἔνδεια, καὶ πάντα ἡμῖν ἐξ ἴσου<sup>3</sup> πρὸς ἀλλήλους ὑπῆρχε. πόσον οἶμι τίθεσθαί με ἄξιον πάντα ταῦτα διὰ τῆς σῆς συντυχίας ἀναλαβεῖν τῇ μνήμῃ, καὶ τὸ βαρὺ τοῦτο γῆρας ἀποξυσάμενον, νέον δοκεῖν

<sup>1</sup> διώκειν editi antiqui.

<sup>2</sup> οὐ λόγου . . . εἰδότα, τῷ τὰ] οὐ λόγων . . . εἰδότα τά editi antiqui.

<sup>3</sup> ἴσης editi antiqui.

<sup>1</sup> Written some time after 374. This Eusebius, not to be confused with any other of the same name, was a college friend

## LETTER CCLXXI

her who was raped, and kept her, or even fought to keep her, put it also with all its people outside the prayers; that all may learn, considering the ravager as a common foe like a snake or any other wild beast, to pursue him accordingly and to champion those who are wronged.

## LETTER CCLXXI

TO MY COMRADE EUSEBIUS,<sup>1</sup> IN RECOMMENDATION  
OF CYRIACUS<sup>2</sup> THE PRESBYTER

HAVING visited the city immediately on the heels of your departure, why need I describe how disappointed I was at missing you, to a man who needs not words but knows by experience through having suffered similarly? For how much would it have been worth to me to see the most excellent Eusebius, and to embrace him, and to return again in memory to our youth, and to recall those days when one home was ours, and one hearth, and the same teacher, and leisure, and study, and indulgence, and want, when all that we possessed was shared equally with each other! Of how much worth do you think I consider it to renew all these things in memory through meeting you, and, casting aside this burdensome old age, to fancy that I have become

and room-mate of Basil at Athens. Nothing more is known of him than is contained in this letter.

<sup>2</sup> The Benedictine editors decline to identify this Cyriacus with the one mentioned in Letter CLXXXVIII. There seems, however, to be nothing improbable in the identification of the two.

πάλιν ἐκ γέροντος γεγενῆσθαι ; ἀλλ' ἐκείνων μὲν  
 με διέφυγεν ἢ ἀπόλαυσις, τὸ δὲ διὰ γράμματος  
 ἰδεῖν σου τὴν λογιότητα, καὶ τὸν ἐνόντα τρόπον  
 ἑαυτὸν παραμυθήσασθαι, οὐκ ἀφηρέθην, τῇ συν-  
 τυχίᾳ τοῦ αἰδεσιμωτάτου Κυριακοῦ τοῦ συμπρεσ-  
 βυτέρου· ὃν αἰσχύνομαι συνιστῶν σοι καὶ οἰκείον  
 ποιῶν δι' ἑμαυτοῦ, μὴ ποτε δόξω περίεργόν τι  
 ποιεῖν σοὶ προσάγων τὰ ἴδια σου καὶ ἐξαίρετα.  
 ἀλλ' ἐπειδὴ με δεῖ καὶ μάρτυρα εἶναι τῆς ἀλη-  
 θείας, καὶ τοῖς συνημμένοις πνευματικῶς τὰ μέγ-  
 ιστα τῶν ἐμοὶ προσόντων χαρίζεσθαι, τὸ μὲν περὶ  
 τὴν ἱερωσύνην ἀνεπηρέαστον τοῦ ἀνδρὸς ἡγοῦμαι  
 καὶ σοὶ φανερόν εἶναι, βεβαιῶ δὲ καὶ γώ, οὐδεμίαν  
 γνωρίζων κατ' αὐτοῦ παρὰ τῶν πᾶσιν ἐπιβαλ-  
 λόντων τὰς χεῖρας, τῶν μὴ φοβουμένων τὸν  
 Κύριον, ἐπήρειαν. καίτοιγε εἴ τι<sup>1</sup> ἐγεγόνει παρ'  
 αὐτῶν, οὔθ' οὕτως ἀνάξιος ἦν ὁ ἀνὴρ· οἱ δὲ<sup>2</sup>  
 ἐχθροὶ τοῦ Κυρίου βεβαιοῦσι τοὺς βαθμοὺς μάλ-  
 λον οἷς ἂν προσπολεμῶσιν, ἢ ἀφαιροῦνταί τι  
 τῆς ὑπαρχούσης αὐτοῖς παρὰ τοῦ Πνεύματος  
 χάριτος. πλὴν ἀλλ', ὅπερ ἔφην, οὐδὲ κατεπενοήθη  
 τι τοῦ ἀνδρός. ὥς οὖν πρεσβύτερον ἀνεπηρέαστον  
 καὶ ἡμῖν συνημμένον καὶ πάσης αἰδοῦς ἄξιον,  
 οὕτω καταξίου αὐτὸν ὁρᾶν, σαυτὸν τε ὠφελῶν  
 καὶ ἡμῖν χαριζόμενος.

<sup>1</sup> τις editi antiqui.<sup>2</sup> οἱ δὲ] εἰ γὰρ editi antiqui.

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young again instead of old? But though the enjoyment of all this has escaped me, yet of the privilege of seeing your Excellency through the agency of a letter, and of consoling myself by the only method within my power, I have not been deprived, thanks to meeting with the most reverend Cyriacus, fellow-presbyter, whom I am ashamed to recommend to you and to make your own through my offices, lest perchance I seem to be performing a superfluous task in bringing to you what is already your own and a prized possession. But since I must also be a witness of the truth,<sup>1</sup> and to those who are joined with me spiritually give the greatest boons in my possession, while I believe that the man's blamelessness in the priesthood is evident to you also, yet I confirm it, knowing of no calumny against him on the part of those who lay their hands upon everyone, even those who do not fear the Lord. And yet if any accusation had been made against him by them, even so the man would not be unworthy. But the enemies of the Lord rather confirm the churchly standing of those whom they attack than take away from them any of the grace which is theirs as a gift from the Spirit. But still, as I have said, nothing has been devised against the man. Therefore, as being a blameless presbyter and as one who is in union with us and worthy of all respect, so deign to look upon him, thereby both benefiting yourself and conferring a favour upon us.

<sup>1</sup> Cf. John 18. 37.

## CCLXXII

Σωφρονίῳ μαγίστρῳ<sup>1</sup>

Ἀπήγγειλέ μοι Ἀκτίακος<sup>2</sup> ὁ διάκονος, ὅτι σέ τινες ἐλύπησαν καθ' ἡμῶν, διαβάλλοντες ἡμᾶς ὡς οὐκ εὐνοϊκῶς πρὸς τὴν σὴν διακειμένους σεμνότητα. ἐγὼ δὲ οὐκ ἐθαύμασα εἴ τινές εἰσιν ἀνδρὶ τοσούτῳ παρεπόμενοι κόλακες. πεφύκασι γάρ πως ταῖς μεγάλαις δυναστείαις αἱ ἀνελεύθεροι αὐταὶ παραφύεσθαι θεραπείαι, οἱ διὰ τὸ ἀπορεῖν οἰκείου ἀγαθοῦ, δι' οὗ γνωρισθῶσιν, ἐκ τῶν ἄλλοτρίων κακῶν ἑαυτοὺς συνιστῶσι. καὶ σχεδόν, ὥσπερ ἡ ἐρυσίβη τοῦ σίτου ἐστὶ φθορὰ ἐν αὐτῷ γινομένη τῷ σίτῳ, οὕτω καὶ ἡ κολακεία τὴν φιλίαν ὑποδυομένη λύμη ἐστὶ τῆς φιλίας. οὐ τοίνυν ἐθαύμασα, ὡς ἔφην, εἴ τινες, ὥσπερ οἱ κηφῆνες τὰ σμήνη, οὕτως αὐτοὶ<sup>3</sup> τὴν λαμπράν σου καὶ θαυμαστὴν ἐστίαν περιβομβοῦσιν.

Ἄλλ' ἐκεῖνό μοι θαυμαστὸν ἐφάνη καὶ παντελῶς παράλογον, τὸ σέ, ἄνδρα ἐπὶ τῷ βάρει τοῦ ἥθους μάλιστα διαφανῇ, ἀνασχέσθαι αὐτοῖς ἀμφοτέρας ἀνεῖναι τὰς ἀκοάς καὶ διαβολὴν κατ' ἐμοῦ παραδέξασθαι,<sup>4</sup> ὅς πολλοὺς ἀγαπήσας ἐκ τῆς πρώτης

<sup>1</sup> τῷ αὐτῷ διὰ διαβολὴν ἑαυτοῦ "To the same, by reason of a slander against himself" editi antiqui.

<sup>2</sup> Ἀκτιανὸς Regius sec., Coisl. sec., Paris. ; Ἀντίοχος editi antiqui.

<sup>3</sup> οἱ τοι E, Med.

<sup>4</sup> ἀναδέξασθαι E.

<sup>1</sup> Written in the later years of Basil's life. For this Sophronius, cf. Letters XXXII, LXXVI, XCVI, CLXXX, and

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## LETTER CCLXXII

TO SOPHRONIUS, THE MASTER <sup>1</sup>

THE deacon Actiacus <sup>2</sup> has reported to me that certain persons have caused you to be angry at us, slandering us on the ground that we are not well disposed toward your August self. But I am not surprised if there are some flatterers in attendance upon a man of your high position. For somehow, as by a law of nature, such servile and obsequious courtiers spring up beside men of exalted positions, and these men, because of their lack of any good in themselves whereby they may become known, make use of the evils of others in order to recommend themselves. And we may almost say that just as mildew is destructive of grain when it gets into the grain itself, so flattery when it works its way into friendship is a blight upon the friendship.<sup>3</sup> Therefore I am not surprised, as I said, if some persons, like drones around bee-hives, likewise buzz around your splendid and wonderful hearth.

But this has appeared to me annoying and altogether astounding—that you, a man especially distinguished for depth of character, should have brought yourself to lend both ears to them and to accept any slander against me, who, although I have loved many

CXCII. The *Magister Officiorum* (Master of the Offices) was charged with the principal administration of public affairs. He was the supreme magistrate of the palace, inspected the discipline of the civil and military schools, and received appeals from all parts of the empire.

<sup>2</sup> Nothing more is known of this Actiacus.

<sup>3</sup> Cf. Plato, *Republic* 609a (mildew, the special pest of grain).

ἡλικίας μέχρι τοῦ γήρως τούτου, οὐδένα οἶδα εἰς φιλίαν τῆς σῆς τελειότητος προτιμήσας. καὶ γὰρ καὶ εἰ μὴ ὁ λόγος ἔπεισέ με ἀγαπᾶν τοιοῦτον ὄντα, ἐξήρκει ἡ ἐκ παιδὸς συνήθεια προσδεῖσάί με τῇ ψυχῇ σου. οἶδας δὲ ὅσον<sup>1</sup> δύναται πρὸς φιλίαν τὸ ἔθος. εἰ δὲ οὐδὲν δείκνυμι τῆς προαιρέσεως ταύτης ἄξιον, σύγγνωθί μου τῇ ἀσθενείᾳ. καὶ γὰρ οὐδὲ αὐτὸς ἔργον παρ' ἐμοῦ εἰς ἀπόδειξιν τῆς εὐνοίας ἐπιζητήσεις,<sup>2</sup> ἀλλὰ προαίρεσιν δηλονότι τὰ βέλτιστά σοι συννευχομένην. μὴ γάρ ποτε εἰς τοῦτο καταβαίη τὰ σά, ὥστε τῆς παρὰ τῶν οὕτω μικρῶν, ὁποῖος αὐτὸς εἰμι, εὐεργεσίας προσδεθῆναι.

Πῶς οὖν ἔμελλον ἐγὼ ὑπεναντίον τί σοι λέγειν ἢ πράττειν ἐν τοῖς κατὰ Μεμνόνιον πράγμασι; ταῦτα γάρ μοι ἀπήγγειλεν ὁ διάκονος. πῶς δὲ τὴν Ὑμητίου<sup>3</sup> εὐπορίαν προτιμοτέραν ἐτιθέμην τῆς σῆς οἰκειώσεως,<sup>4</sup> ἀνδρὸς οὕτω δαπανῶντος τὴν οὐσίαν; ἀλλ' οὐκ ἔστι τούτων οὐδὲν ἀληθές· οὔτε τι εἴρηται παρ' ἐμοῦ οὔτε πέπρακται ὑπεναντίον. ἐκεῖνο δὲ ἴσως ἀφορμὴν ἔδωκε τοῖς τὰ ψευδῆ λέγουσι, τὸ παρ' ἐμοῦ πρὸς τινὰς τῶν θορυβούντων λεχθέν, ὅτι Εἰ μὲν προείρηται εἰς ἔργον ἀγαγεῖν τὴν ἑαυτοῦ γνώμην ὁ ἄνθρωπος, καὶ θορυβήσητε ὑμεῖς, καὶ μὴ, γενήσεται πάντως καὶ λαλούντων ὑμῶν καὶ σιωπώντων οὐδὲν ἥττον τὰ σπουδαζόμενα· εἰ δὲ μεταβουλεύσεται, μὴ παρασύρητε τὸ σεμνότατον<sup>5</sup> ὄνομα τοῦ φίλου ἡμῶν, μηδὲ ἐν προσχήματι δῆθεν τῆς περὶ τὸν

<sup>1</sup> ὅσα E, Harl., Med.

<sup>2</sup> ἐπιζητεῖς editi antiqui.

<sup>3</sup> Ὑμιντίου Reg. primus et Bigot.

<sup>4</sup> οἰκίας E, Coisl. sec., Reg. sec., Par.



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from early youth to this old age of mine, know that I have preferred no one in friendship to your Perfection. For even if my reason had not persuaded me to love you for what you are, our intimacy from boyhood would be enough to attach me to your soul. And you know how powerful is the force of habit in friendship. But if I show you nothing worthy of this affection, pardon my weakness. For not even you yourself will seek a deed from me in proof of my good-will, but surely only an affection which prays that the best things may be yours. For may your fortunes never come to such a pass that they require a benefaction from persons so insignificant as I myself am.

How, then, was I likely to say or do anything in opposition to you in the affair of Memnonius?<sup>1</sup> For this is what the deacon reported to me. And how could I have considered the wealth of Hymetius,<sup>2</sup> a man so prodigal of his substance, as preferable to your friendship? Nay, none of these charges is true; nor has anything been either said or done by me against you. But here perhaps is a matter which gave occasion to those who utter the lies—a statement I made to certain persons who were raising an outcry: “If the fellow has publicly given orders to carry his purpose into effect, whether you raise an outcry or not, what he seeks will surely be done, though you speak or though you are silent, none the less. But in the possibility that he will change his mind, do not drag in our friend’s most revered name, and do not under the alleged pretext of zeal in your

<sup>1</sup> Nothing further is known of this Memnonius.

<sup>2</sup> Otherwise unknown.

## COLLECTED LETTERS OF SAINT BASIL

προστάτην ὑμῶν<sup>1</sup> σπουδῆς ἑαυτοῖς τι κέρδος ἐντεῦθεν, ἐξ ὧν ἐπανατείνεσθε φόβον καὶ ἀπειλήν, καταπραΰτεσθε. πρὸς δὲ αὐτὸν ἐκείνῳ τὸν τὰς διαθήκας γράφοντα οὔτε δι' ἑμαυτοῦ οὔτε δι' ἑτέρου ἐφθεγξάμεν ἢ μικρὸν ἢ μεῖζον περὶ τοῦ πράγματος τούτου.

Καὶ τούτοις ἀπιστεῖν οὐκ ὀφείλεις, εἰ μὴ παντελῶς με ἀπεγνωσμένον<sup>2</sup> ἡγῇ, καὶ καταφρονεῖν τῆς μεγάλης ἁμαρτίας τοῦ ψεύδους. ἀλλὰ πάνυ ἡμῖν αὐτὸς καὶ τὴν ἐπὶ τῷ πράγματι τούτῳ ὑπόνοιαν ἄφες, καὶ τοῦ λοιποῦ πάσης διαβολῆς ὑψηλοτέραν ποιοῦ τὴν ἐμὴν περὶ<sup>3</sup> σέ διάθεσιν, τὸν Ἀλέξανδρον μιμούμενος, ὅς, ἐπιστολὴν κατὰ τοῦ ἱατροῦ δεξάμενος ὡς ἐπιβουλεύοντος, ἐπειδὴ ἔτυχεν ἐν αὐτῷ τῷ καιρῷ φάρμακον λαβὼν ὥστε πιεῖν, τοσοῦτον ἀπέσχε πιστεῦσαι τῷ διαβάλλοντι, ὥστε ὁμοῦ τε τὴν ἐπιστολὴν ἀνεγίνωσκε, καὶ τὸ φάρμακον ἔπινεν. οὐδενὸς γὰρ τῶν ἐπὶ φιλίας γνωρίμων ἀτιμότερον ἑμαυτὸν ἀξιῶ τίθεσθαι, τῷ μήτε ἀλῶναί ποτε εἰς<sup>4</sup> φιλίαν ἐξαμαρτών, καὶ ἔτι παρὰ τοῦ Θεοῦ

<sup>1</sup> ἡμῶν E.<sup>2</sup> εἶναι add. E, editi antiqui.<sup>3</sup> πρὸς E, Harl.<sup>4</sup> πρὸς E.

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<sup>1</sup> The matter at issue cannot be clearly deduced from the context. It seems that a certain person in authority ("the fellow"), for whom Basil has little respect, has given orders about an unknown matter, which are so objectionable to certain persons with whom Basil is in touch that they raise a

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patron's behalf try to put through any gain for yourselves by such means—by your holding over the man fears and threats.” But to the man himself who wrote the will I have neither through myself nor another person said anything small or great about this matter.<sup>1</sup>

And you ought not to distrust these statements, unless you regard me as utterly desperate and think that I condemn the great sin of falsehood. Nay, do you of yourself entirely remove from us your suspicion in this matter, and for the future consider my affection for you superior to all slander, imitating Alexander,<sup>2</sup> who, upon receiving a letter against his physician charging him with plotting against him, since at the very moment he happened to have taken some medicine to drink, was so far from putting faith in the slanderer that he both read the letter and drank the medicine at the same time. For I think it right to account myself less honourable than no man of those who are renowned for friendship, both because I have never been found sinning against friendship, and, again, because I have received

storm of protest. Their protest was made in the guise of desire to serve the interests of their “patron,” who seems to have been the addressee of this letter, Sophronius. But Basil, in his endeavour to restrain them, intimates that their object was really to advance their own interests by threatening the author of the objectionable orders, and urges them not to drag in his “friend’s” name, *i.e.* apparently that of Sophronius. A misleading report of Basil’s words reached Sophronius and caused resentment against Basil. In some connection Sophronius has also supposed that Basil influenced some person, perhaps Hymetius, regarding a will, and this will may have been involved in the incident which Basil here explains.

<sup>2</sup> Cf. Plutarch, *Alexander* 19. 3.

## COLLECTED LETTERS OF SAINT BASIL

μου λαβεῖν τὴν ἐντολὴν τῆς ἀγάπης, ἥς χρεώστης εἰμὶ οὐ μόνον κατὰ τὴν κοινὴν τῶν ἀνθρώπων φύσιν, ἀλλ' ὅτι καὶ ἰδίως εὐεργέτην σε γνωρίζω ἑμαυτοῦ τε καὶ τῆς πατρίδος.

## CCLXXIII

Ἀνεπίγραφος, περὶ Ἡρα

Ἀκριβῶς πεπεισμένος οὕτως ἡμᾶς ἀγαπᾶν τὴν σὴν τιμιότητα, ὥστε τὰ ἡμῖν διαφέροντα οἰκεῖα λογίζεσθαι, τὸ αἰδεσιμώτατον ἀδελφὸν ἡμῶν Ἡραν, ὃν οὐ κατὰ συνήθειάν τινα ἀδελφὸν ἡμῶν προσαγορεύομεν, ἀλλὰ κατὰ ἀκριβεστάτην καὶ οὐδεμίαν ἔχουσιν<sup>1</sup> ὑπερβολὴν<sup>2</sup> τῆς φιλίας διαθέσιν,<sup>3</sup> συνιστῶ σου τῇ ὑπερφυεῖ καλοκαγαθία, καὶ παρακαλῶ οἰκείως<sup>4</sup> τε αὐτὸν θεάσασθαι, καὶ τὴν κατὰ δύναμίν σοι παρασχέσθαι αὐτῷ προστασίαν ἐν οἷς ἂν δέηται τῆς μεγαλονοίας σου· ὥστε με τοῖς πολλοῖς οἷς ἤδη τετύχηκα παρὰ σοὶ ἀγαθοῖς καὶ ταύτην ἔχειν τὴν εὐεργεσίαν συναριθμεῖν.

## CCLXXIV

Ἱμερίῳ<sup>5</sup> μαγίστρῳ

Ἡ πρὸς τὸν αἰδεσιμώτατον ἀδελφὸν Ἡραν φιλία μοι καὶ συνήθεια, ὅτι ἐκ πάνυ παιδὸς τὴν

<sup>1</sup> om. E.

<sup>2</sup> καὶ add E.

<sup>3</sup> ὑπερεχόμενον E.

<sup>4</sup> οἰκεῖον editi antiqui.

<sup>5</sup> Ἱμερίῳ E, Clarom.

<sup>1</sup> Cf. John 13. 34: Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

## LETTER CCLXXIII

from my God the commandment of that charity <sup>1</sup> in which I am your debtor, not only in accordance with human nature in general, but also because I recognize you in particular as a benefactor of myself and of my country.

## LETTER CCLXXIII

WITHOUT ADDRESS, ABOUT HERA <sup>2</sup>

THOROUGHLY convinced that your Honour so loves us that you consider what concerns us as concerning yourself, I commend to your surpassing goodness our most revered brother Hera, whom we call our brother, not through mere custom, but through our very sincere attitude of friendship towards him which admits no higher degree; and I urge you to regard him as your own, and, in so far as you can, to furnish him protection in whatever he petitions your Magnanimity; so that I may be able to number this benefaction also among the many blessings which I have already obtained from you.

## LETTER CCLXXIV

TO HIMERIUS, THE MASTER <sup>3</sup>

THAT my friendship and intimacy with our most revered brother Hera had its beginning in early

“A new commandment I give unto you: That you love one another; as I have loved you, that you also love one another.”

<sup>2</sup> Written towards the end of Basil's life.

<sup>3</sup> Of the same date as the preceding. From the tone of this letter, Himerius appears to be a Christian, and is not to be confused with the contemporary sophist of the same name.

ἀρχὴν ἔλαβε, καὶ μέχρι γήρως συμπαρέμεινε<sup>1</sup> τῇ τοῦ Θεοῦ χάριτι, παντὸς ἄμεινον καὶ αὐτὸς ἐπίστασαι. σχεδὸν γὰρ καὶ τὴν τῆς σῆς μεγαλοφυίας ἀγάπην ἐξ ἐκείνου ἡμῖν ὁ Κύριος ἐχαρίσατο, ἐξ ὅτου καὶ τὴν πρὸς ἀλλήλους ἡμῖν γνῶσιν προεξένησεν. ἐπεὶ οὖν δεῖται τῆς παρὰ σοῦ προστασίας, παρακαλῶ σε καὶ καθικετεύω, τῇ τε ἀρχαίᾳ<sup>2</sup> περὶ ἡμᾶς διαθέσει χαριζόμενον καὶ τῇ νῦν κατασχούσῃ ἀνάγκῃ προσχόντα, οὕτως οἰκειώσασθαι τὰ κατ' αὐτὸν πράγματα, ὥστε μηδεμιᾶς αὐτὸν ἐτέρας προστασίας δεηθῆναι, ἀλλ' ἐπανελθεῖν πρὸς ἡμᾶς πάντα καταπραξόμενον τὰ κατ' εὐχάς· ὥστε ταῖς πολλαῖς αἰς πεπόνθαμεν παρὰ σοῦ εὐεργεσίαις καὶ ταύτην ἡμᾶς ἔχειν συναριθμεῖν, ἥς οὐκ ἂν μείζονα<sup>3</sup> ἑαυτοῖς, οὐδὲ μᾶλλον ἡμῖν διαφέρουσιν εὐρίσκοντες οἰκειούμεθα.<sup>4</sup>

## CCLXXV

Ἀνεπίγραφος, περὶ Ἡρα

Προέλαβες τὰς παρ' <sup>5</sup> ἡμῶν παρακλήσεις ἐν τῇ πρὸς τὸν αἰδεσιμώτατον ἀδελφὸν<sup>6</sup> ἡμῶν Ἡραν διαθέσει, καὶ γέγονας αὐτῷ εὐχῆς ἀμείνων τῶν τε τιμῶν ταῖς ὑπερβολαῖς αἰς εἰς αὐτὸν ἐπεδείξω<sup>7</sup> καὶ ταῖς ἐφ' ἐκάστου καιροῦ προστασίαις. ὅμως δὲ καὶ ἡμεῖς, ἐπειδὴ σιωπῇ φέρειν τὰ κατ' αὐτὸν οὐ δυνάμεθα, παρακαλοῦμέν σου τὴν ἀνυπέρβλητον τιμιότητα καὶ εἰς ἡμετέραν χάριν

<sup>1</sup> παρέμεινε Med, Vat, Reg. sec., Coisl. sec.

<sup>2</sup> om. E.

<sup>3</sup> μείζον E.

<sup>4</sup> οἰκειούμεθα E.

<sup>5</sup> om. E.

## LETTER CCLXXV

childhood, and by the grace of God has endured until old age, you yourself know better than anyone else. For the Lord blessed us with the love of your Magnanimity also from almost the same time that He brought about our acquaintance with each other. Since, therefore, he needs your protection, I urge and beseech you, having regard for your ancient affection towards us and taking note of the necessity that now constrains us, so to regard his affairs as your own that he may never need another's protection, but may return to us having accomplished all for which he prayed; so that to the many benefactions which we have experienced from you we may add this one also, which we make our own because we could not find a greater so far as we are concerned or one which affects our interests more.

## LETTER CCLXXV

WITHOUT ADDRESS, ABOUT HERA <sup>1</sup>

You have anticipated our appeals by your attitude towards our most revered brother Hera, and you have been better to him than we had prayed, both because of the exceptional honours which you have shown him and because of your protection of him on every occasion. And yet, since we cannot endure his situation in silence, we also urge your unsurpassed Honour, even as a favour to us, to increase your zeal

<sup>1</sup> Of the same date as the preceding letter.

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<sup>6</sup> ἐταῖρον Clarom.

<sup>7</sup> ἀπεδέλω editi antiqui.

προσθεῖναι τῇ εἰς τὸν ἄνδρα σπουδῇ, καὶ ἀποπέμψαι αὐτὸν τῇ πατρίδι κρείττονα τῆς παρὰ τῶν ἐχθρῶν αὐτοῦ ἐπηρείας· ἐπεὶ νῦν γε οὐκ ἔξω ἐστὶ βελῶν τοῦ φθόνου, πολλῶν αὐτοῦ<sup>1</sup> ἐπηρεάζειν ἐπιχειρούντων τῇ ἀπραγμοσύνῃ τοῦ βίου. πρὸς οὓς μίαν εὐρήσομεν ἀσφάλειαν ἄρρηκτον, εἰ αὐτὸς ὑπερσχεῖν τὴν χεῖρα τοῦ ἀνδρὸς θελήσειας.

## CCLXXVI

Ἀρματίῳ τῷ μεγάλῳ

Καὶ ὁ κοινὸς πάντων ἀνθρώπων νόμος κοινούς πατέρας ποιεῖ τοὺς ἐν ἡλικίᾳ πρεσβύτας, καὶ ὁ ἡμέτερος δὲ τῶν Χριστιανῶν ἴδιος τοὺς γέροντας ἡμᾶς ἐν γονέων τάξει καθίστησι τοῖς τηλικούτοις. ὥστε μὴ περιττὸν με ἡγήσῃ, μηδὲ ἔξω τῶν ἀναγκαίων περιεργάζεσθαι, εἰ ὑπὲρ τοῦ παιδὸς ἐγὼ πρεσβεύω τοῦ σοῦ πρὸς σέ. οὐ τὴν μὲν ἐν τοῖς ἄλλοις ὑπακοὴν ἀξιουμέν σε ἀπαιτεῖν· ὑπεύθυνος γάρ ἐστιν εἰς τὸ σῶμα καὶ τῷ νόμῳ τῆς φύσεως καὶ τῷ πολιτικῷ τούτῳ καθ' ὃν οἰκονομούμεθα· τὴν μέντοι ψυχὴν, ὡς ἐκ θειοτέρων ἔχων ἦκεν, ἄλλῳ νομίζειν<sup>2</sup> ὑποκεῖσθαι προσῆκον, καὶ Θεῷ ὀφείλεσθαι παρ' αὐτῆς χρέα τὰ πάντων χρεῶν πρεσβύτατα. ἐπεὶ οὖν τὸν

<sup>1</sup> αὐτὸν editi antiqui.

<sup>2</sup> νομίζων Harl. et Med.

<sup>1</sup> Cf. Solon, fr. 2 Bergk, l. 5: Παλλὰς Ἀθηναίη χεῖρας ὑπερθευ ἔχει. This was said of Athens.



## LETTER CCLXXVI

for the man and to send him back to his country victorious over the malice of his enemies; for as things are now at any rate he is not beyond the reach of the shafts of envy, since many attempt maliciously to disturb the inoffensiveness of his life. Against these we shall find one security that cannot be broken down, if you yourself should be willing to hold your hand over the man.<sup>1</sup>

## LETTER CCLXXVI

### TO THE ELDER HARMATIUS <sup>2</sup>

THE common law of all men makes those who are advanced in years common fathers, and the special law of us Christians places us old men in the place of parents to the men of your years. So do not consider me a busybody or that I meddle unnecessarily, if I come to you as advocate of your own son. Now while we deem it right that you should demand his obedience in other respects—for he is responsible to you as to his body both by the law of nature and by this civil law according to which we are governed—yet as to his soul, since he brought it with him from a diviner source, we should consider it to be subject to another, and that there are due from it to God debts that have a priority over all.

<sup>2</sup> Written towards the end of Basil's life. Our knowledge of the two Harmatii is restricted to this letter. The elder Harmatius is a pagan, but his son has become a Christian. Basil pleads with the father not to interfere with the son's choice of "the life of virtue," and at the same time intimates that the father's fellow citizens would welcome his conversion also.

Θεὸν τὸν ἡμέτερον τῶν Χριστιανῶν, τὸν ἀληθινόν, πρὸ τῶν παρ' ὑμῖν<sup>1</sup> πολλῶν καὶ δι' ὑλικῶν συμβόλων θεραπευομένων προείλετο, μὴ δυσχεραίνειν αὐτῷ, μᾶλλον δὲ καὶ θαυμάζειν τῆς ψυχῆς τὸ γενναῖον, ὅτι καὶ φόβου καὶ θεραπείας πατρικῆς προτιμότερον ἔθετο διὰ τῆς ἀληθοῦς ἐπιγνώσεως καὶ τοῦ κατ' ἀρετὴν βίου οἰκειωθῆναι Θεῷ. δυσωπήσει μὲν οὖν σε καὶ αὐτὴ ἡ φύσις καὶ τὸ τοῦ τρόπου πρᾶον περὶ πάντα<sup>2</sup> καὶ ἡμερον οὐδὲ πρὸς ὀλίγον ἐπιτρέψαι σοι τὴν ἐπ' αὐτῷ λύπην· πάντως δὲ οὐδὲ τὴν ἡμετέραν ἀτιμάσεις<sup>3</sup> πρεσβείαν, μᾶλλον δὲ τὴν τῆς σῆς πόλεως δι' ἡμῶν πληρουμένην, οἱ τῷ περὶ σὲ φίλτρῳ καὶ τῷ πάντα σοι εὔχεσθαι τὰ καλά, καὶ σὲ αὐτὸν οἶονται<sup>4</sup> Χριστιανὸν ὑποδέξασθαι. οὕτως αὐτοὺς περιχαρεῖς<sup>5</sup> διέθηκε φήμη ἀθρόως ἐμπεσοῦσα τῇ πόλει.

## CCLXXVII

## Μαξίμῳ σχολαστικῷ

Ἀνήγγειλέ μοι ὁ καλὸς καὶ ἀγαθὸς Θεότεκνος τὰ περὶ τῆς σεμνότητός σου, καὶ ἐνεποίησέ μοι πόθον τῆς σῆς συντυχίας, ἐναργῶς<sup>6</sup> ὑπογράφων τῷ λόγῳ τῆς ψυχῆς σου τὸν χαρακτῆρα· καὶ τοσοῦτον ἐξέκαυσέ μοι τὸ περὶ σὲ φίλτρον,

<sup>1</sup> ὑμῶν E.<sup>2</sup> πάντας quinque MSS.<sup>3</sup> ἀτιμάσης Reg. primus et Bigot. ; ἀτιμάσεις editi antiqui.<sup>4</sup> οἱ . . . οἶονται] ἡ . . . οἶται editi antiqui.<sup>5</sup> περιχαρῆς E.<sup>6</sup> σοφῶς editi antiqui.

## LETTER CCLXXVII

Since, then, he has preferred the God of us Christians, the true God, to the gods of your people, many in number and worshipped through material symbols, do not become angry at him but rather admire his nobility of soul, in that he has placed above fear and subservience to his father the uniting of himself with God through the true knowledge and the life which is according to virtue. Now both nature itself and the mildness in all things and gentleness of your character will importune you not to allow yourself even to a slight degree the feeling of resentment towards him; and assuredly you will not disregard our petition, either, or rather the petition of your city that is being fulfilled through us, whose citizens, moved by their love for you and by their prayers that all good things may be yours, think that they have received you yourself also as a Christian. So exceedingly joyful has a report to this effect which suddenly fell upon the city made them.

## LETTER CCLXXVII

### TO THE LEARNED MAXIMUS<sup>1</sup>

THE excellent Theotecnus<sup>2</sup> has brought me word of the affairs of your August self, and has instilled in me a desire to meet you, since he vividly depicts in his account the character of your soul; and so great a spell drawing me to you did he enkindle in

<sup>1</sup> Written towards the end of Basil's life. This Maximus, of whom nothing further is known, is sometimes confused with Maximus the philosopher, to whom Letter IX is addressed.

<sup>2</sup> Probably not to be identified with either the deacon Theotecnus or the layman of the same name, who were friends of Gregory of Nazianzus.

ὥστ', εἰ μὴ καὶ τῷ γήρα ἐβαρυνόμην, καὶ τῇ συντροφῷ κατειχόμεν ἄσθενείᾳ, καὶ μυρίαῖς ταῖς κατὰ τὴν Ἐκκλησίαν φροντίσιν ἡμην πεπεδημένος, οὐδὲν ἂν με κατέσχευεν αὐτὸν γενέσθαι παρὰ σέ. καὶ γὰρ οὐ μικρὸν τῷ ὄντι κέρδος, ἐξ οἰκίας μεγάλης καὶ γένους περιφανοῦς πρὸς τὸν εὐαγγελικὸν<sup>1</sup> μεταστάντα βίον, χαλινῶσαι μὲν λογισμῷ τὴν νεότητα, τὰ δὲ τῆς σαρκὸς πάθη δοῦλα τῷ λόγῳ<sup>2</sup> ποιῆσαι, ταπεινοφροσύνη δὲ κεχρῆσθαι τῇ ὀφειλομένῃ Χριστιανῷ, φρονοῦντι περὶ ἑαυτοῦ οἷα εἰκός, ὅθεν ἔφυ, καὶ οἱ πορεύεται.<sup>3</sup> ἡ γὰρ τῆς φύσεως ἔννοια καταστέλλει μὲν τῆς ψυχῆς τὸ φλεγμαῖνον, ἀλαζονείαν δὲ πᾶσαν καὶ αὐθάδειαν ὑπερορίζει, καὶ τὸ ὅλον, μαθητὴν τοῦ Κυρίου καθίστησι, τοῦ εἰπόντος· Μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ. τῷ ὄντι γάρ, φίλτατε παίδων, μόνον περισπούδαστον καὶ ἐπαινετὸν τὸ διαρκὲς ἀγαθόν. τοῦτο δὲ ἐστὶν ἢ παρὰ Θεοῦ τιμή.

Τὰ δὲ ἀνθρώπινα ταῦτα σκιᾶς ἐστὶν ἀμυδρότερα καὶ ὀνειρῶν ἀπατηλότερα. ἢ τε γὰρ νεότης τῶν ἡρινῶν. ἀνθέων ὀξύτερον καταρρεῖ, καὶ ὥρα σώματος ἢ νόσῳ ἢ χρόνῳ καταμαραίνεται.<sup>4</sup> καὶ πλούτος μὲν ἄπιστος, δόξα δὲ εὐπερίτρεπτος. αἱ τε περὶ τὰς τέχνας διαπονήσεις τῷ χρόνῳ τούτῳ συναπαρτίζονται. ἀλλὰ καὶ τὸ περισπού-

<sup>1</sup> ἀγγελικὸν editi antiqui.

<sup>2</sup> λογισμῷ editi antiqui.

<sup>3</sup> πορεύεται E.

<sup>4</sup> ἀπομαραίνεται Harl. ; μαραίνεται quatuor alii MSS.

<sup>1</sup> Cf. John 8. 14.

<sup>2</sup> Matt. 11. 29.

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me that, if I were not burdened with old age, and held fast by my wonted infirmity, and fettered by the countless cares of the Church, nothing would have prevented me from visiting you in person. For truly it is no small gain for a man, giving up a great house and an illustrious family and changing over to the life of the Gospel, to bridle his youth deliberately while making the passions of the flesh subservient to reason, and to practise the humility that befits a Christian, reflecting concerning himself on such questions as he naturally will—whence he arose and whither he is going.<sup>1</sup> For such reflection upon our nature checks the burning heat of the soul, and banishes all boastfulness and arrogance, and—the essential thing—makes the man a disciple of the Lord, who said: "Learn of me, because I am meek and humble of heart."<sup>2</sup> For truly, dearest son, it is only our lasting good that is to be striven for and approved. And this is the honour which comes from God.

But these human things of ours are more faint and obscure than a shadow and more deceitful than a dream. For youth falls away more quickly than the flowers of spring, and the body's beauty is wasted by either sickness or time.<sup>3</sup> Riches are also untrustworthy, and glory is very fickle. The cultivation of the arts is finished when the time of this world is finished. Nay, even that which is sought for by all,

<sup>3</sup> Cf. Job 14. 1 and 2: *βροτὸς γὰρ γεννητὸς γυναικὸς ὀλιγόβιος καὶ πλήρης ὀργῆς, ἥ ὥσπερ ἄνθος ἀνθήσκει ἐξέπεσεν, ἀπέδρα δὲ ὥσπερ σκιά καὶ οὐ μὴ στῇ.* "Man born of a woman, living for a short time, is filled with many miseries. Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state." Cf. also Mimnermus 2—Hiller-Crusius.

δαστον ἅπασιν, οἱ λόγοι, ἄχρι τῆς ἀκοῆς χάριν ἔχουσιν. ἀρετῆς δὲ ἄσκησις τίμιον μὲν κτῆμα τῷ ἔχοντι, ἡδιστον δὲ θαυμάτων<sup>1</sup> τοῖς ἐντυγχάνουσιν. ὧν<sup>2</sup> ἐπιμελούμενος, ἄξιον σεαυτὸν καταστήσεις τῶν ἐν ἐπαγγελίαις ἀποκειμένων παρὰ τοῦ Κυρίου<sup>3</sup> ἀγαθῶν.

Τίτι δ' ἂν τρόπῳ ἔλθοις πρὸς τὴν τῶν καλῶν ἀνάληψιν<sup>4</sup> καὶ ὅπως ἂν τὰ κτηθέντα διασώσαις,<sup>5</sup> μακρότερον εἰπεῖν ἢ κατὰ τὴν παροῦσαν ὁρμὴν τοῦ λόγου. ἐπῆλθε δ' οὖν ἐμοὶ καὶ αὐτὰ ταῦτά σοι<sup>6</sup> προσφθέξασθαι, ἐξ ὧν ἤκουσα παρὰ τοῦ ἀδελφοῦ Θεοτέκνου· ὃν πάντοτε μὲν εὐχομαι ἀληθεύειν, μάλιστα δὲ ἐν τοῖς περὶ σοῦ λόγοις, ἵνα πλέον δοξάζεται ἐπὶ σοὶ ὁ Κύριος, ἀπὸ ρίζης ἀλλοτρίας τοῖς πολυτιμήτοις καρποῖς τῆς εὐσεβείας βρύνοντι.

## CCLXXVIII

Οὐαλεριανῷ

Ἐγὼ τὴν εὐγένειάν σου καὶ κατὰ τὴν Ὀρφανή-  
νην<sup>7</sup> γενόμενος ἐπεθύμουν ἰδεῖν. προσεδόκων γάρ  
σε ἐν Κορσαγαῖνοις διάγοντα μὴ ὀκνήσειν πρὸς ἡμᾶς  
διαβῆναι ἐν Ἀτταγαῖνοις<sup>8</sup> τελουήντας τὴν σύνοδον.  
ἐπεὶ δὲ ἐκείνης διήμαρτον τῆς συνόδου, ἐπεθύμουν  
ἰδεῖν ἐν τῷ ὄρει. πάλιν γὰρ ἐκεῖ ἡ Εὐησος,<sup>9</sup>  
πλησίον οὕσα, τὴν ἐλπίδα τῆς συντυχίας ἐπέ-

<sup>1</sup> θαυμάτων Vat. ; θέαμα editi antiqui.

<sup>2</sup> ἧς editi antiqui.

<sup>4</sup> ἀντίληψιν E.

<sup>6</sup> om. E.

<sup>8</sup> Ἀταῖνοις E.

<sup>3</sup> ἡμῖν add. E.

<sup>5</sup> διασώσεις editi antiqui.

<sup>7</sup> Ὀρφανὴν E, Clarom.

<sup>9</sup> Εὐήσας E.

## LETTER CCLXXVIII

eloquence, has charm only as far as the ear. But practice of virtue is a precious possession for him who possesses it, and a most pleasant sight for those who encounter it. If your concern is for these things, you will render yourself worthy of the blessings that are laid up in the promises of the Lord.

But in what way you may come into the possession of these good things, and how you may preserve them when acquired, is too long to tell in view of the present purpose of my discussion. It has occurred to me, however, to say this that I have said to you as the result of what I heard from your brother Theotecnus; I pray that he may on every occasion be truthful, but especially in what he reports about you, that the Lord may be glorified the more in you, who from one alien root put forth abundantly the most precious fruits of piety.

## LETTER CCLXXVIII

TO VALERIAN <sup>1</sup>

I LONGED to see your Nobility when I was in Orphanene.<sup>2</sup> For I expected that you, living at Corsagaena,<sup>3</sup> would not hesitate to cross over to us if we should be at Attagaena holding the synod. But when I failed of that synod, I longed to see you at the mountain. For again there Evesus,<sup>4</sup> which is near by, held out the hope of the meeting. But

<sup>1</sup> Written during the episcopate. Nothing further is known of this Valerian.

<sup>2</sup> A district in Armenia Minor.

<sup>3</sup> In the Pontus.

<sup>4</sup> Cf. Letter CCLI. Evesus is about fifty miles north of Caesarea.

τεινεν. ὥς δὲ ἀμφοτέρων διήμαρτον, ἦλθον ἐπὶ τὸ γράφειν, ἵνα καταξιώσης με καταλαβεῖν, ὁμοῦ μὲν τὸ εἶκος ποιῶν, νέος φοιτῶν παρὰ γέροντι, ὁμοῦ δὲ καὶ διὰ τῆς συντυχίας δεχόμενός τινα παρ' ἡμῶν συμβουλήν, διὰ τὸ εἶναί σοι πράγματα πρὸς τινας τῶν ἐν Καισαρείᾳ, τὰ δεόμενα τῆς ἡμετέρας μεσιτείας πρὸς τὴν διόρθωσιν. ἐὰν οὖν ἀνεπαχθῇ ἢ, μὴ κατοκνήσης ἡμᾶς καταλαβεῖν.

## CCLXXIX

Μοδέστω ὑπάρχω<sup>1</sup>

Κἂν πολλοὶ ᾧσιν οἱ γράμματα<sup>2</sup> παρ' ἡμῶν προσκομίζοντες τῇ τιμιότητί σου, ἀλλὰ διὰ τὸ ὑπερβάλλον τῆς σῆς περὶ<sup>3</sup> ἡμᾶς τιμῆς ἡγοῦμαι τὸ πλῆθος τῶν γραμμάτων ὄχλον μηδένα παρέχειν τῇ μεγαλοφυΐᾳ σου. διὰ τοῦτο προθύμως καὶ τῷ ἀδελφῷ τούτῳ τὴν ἐπιστολὴν ἔδωκα<sup>4</sup> ταύτην, εἰδὼς ὅτι καὶ αὐτὸς πάντων τεύξεται τῶν σπουδαζομένων, καὶ ἡμεῖς ἐν τοῖς εὐεργέταις λογισθησόμεθα παρὰ σοί, ἀφορμὰς εὐποιῶν προξενούντες τῇ ἀγαθῇ προαιρέσει σου.

Τὸ μὲν οὖν πρᾶγμα εἰς ὃ δεῖται τῆς προστασίας σου αὐτὸς ἐρεῖ, ἐὰν αὐτὸν εὖμενεῖ καταξιώσης προσιδεῖν τῷ βλέμματι καὶ δῶς<sup>5</sup> αὐτῷ θάρσος ὥστε φωνῇν ῥῆξαι ἐπὶ τῆς μεγάλης σου καὶ ὑπερφυοῦς ἐξουσίας· ἡμεῖς δὲ τὸ ἡμέτερον διὰ τοῦ γράμματος παριστῶμεν, ὅτι τὸ εἰς αὐτὸν γινόμενον οἰκεῖον ἡγούμεθα κέρδος,<sup>6</sup> διὰ τὸ μάλιστα,

<sup>1</sup> τῶν πραιτωρίων add. E.

<sup>2</sup> γράμμα E.

<sup>3</sup> πρὸς editi antiqui.

<sup>4</sup> δέδωκα Regius sec.



## LETTER CCLXXIX

since I have failed of both, I have had recourse to writing in order that you may deign to visit me, at the same time both doing what is proper—a young man paying a visit to an old man—and likewise through the meeting receiving some advice from us on account of your having trouble with certain people of Caesarea, an affair that requires our mediation for its correction. If, then, it is not burdensome, do not hesitate to visit us.

## LETTER CCLXXIX

TO THE PREFECT MODESTUS <sup>1</sup>

ALTHOUGH those who convey letters from us to your Honour are numerous, yet on account of the great honour in which you hold us I think that the multitude of letters causes your Magnanimity no annoyance. For this reason I have eagerly given this letter to the present brother, knowing that he on his part will receive all that he seeks and that we shall be accounted with you among your benefactors because we procure for your good-will occasions for well-doing.

Now as to the matter with reference to which he needs your protection he himself will tell it to you, if you deign to look upon him with a kindly eye and give him courage to speak out in the presence of your great and exalted authority; but we on our part declare by letter that whatever gain accrues to him we regard as our own, for the reason, especially,

<sup>1</sup> Written during the episcopate. On Modestus, cf. note on Letter CIV.

## COLLECTED LETTERS OF SAINT BASIL

ἐκ τῆς Τυανέων αὐτὸν ἀναστάντα τούτου ἕνεκεν  
 ἐλθεῖν πρὸς ἡμᾶς, ὥς μέγα τι ἔξοντα κέρδος, εἰ  
 τὴν ἡμετέραν ἐπιστολὴν ἀνθ' ἱκετηρίας προ-  
 βάλοιτο. ἵνα οὖν μήτε αὐτὸς τῶν ἐλπίδων  
 ἐκπέσῃ, καὶ ἡμεῖς τῆς συνήθους τιμῆς ἀπολαύ-  
 σωμεν, καὶ σοὶ ἡ περὶ τὰ ἀγαθὰ σπουδὴ καὶ ἐπὶ  
 τῆς παρούσης ὑποθέσεως πληρωθῇ, ἀξιούμεν  
 δεχθῆναι αὐτὸν εὐμενῶς καὶ ἐναρίθμιον γενέσθαι  
 τοῖς οἰκειοτάτοις σοῦ.

## CCLXXX

## Μοδέστω ὑπάρχῳ

Εἰ καὶ τολμηρὸν ἀνδρὶ τοσούτῳ διὰ γραμμάτων  
 ἱκεσίας προσάγειν, ἀλλ' οὖν ἡ προὔπαρχουσα  
 περὶ ἡμᾶς παρὰ σοῦ τιμὴ ἀφαιρεῖται τῆς καρδίας  
 ἡμῶν τὸ δειλόν, καὶ καταθαρροῦμεν ἐπιστέλλειν  
 ὑπὲρ ἀνθρώπων, οἰκείων μὲν ἡμῖν κατὰ γένος,  
 τιμῆς δὲ ἀξίων διὰ τὴν δεξιότητα τῶν ἡθῶν. ὁ  
 τοίνυν τὴν ἐπιστολὴν ἡμῶν ταύτην ἐπιδιδούς<sup>1</sup> ἐν  
 υἱοῦ μοι τάξει καθέστηκεν. ἐπεὶ οὖν δεῖται  
 μόνης τῆς παρὰ σοῦ εὐμενείας εἰς τὸ γενέσθαι  
 αὐτῷ τὰ ἐπιζητούμενα, καταξίωσον δέξασθαι μου  
 τὸ γράμμα, ὃ ἀνθ' ἱκετηρίας προτείνεται σοι ὁ  
 προειρημένος, καὶ δοῦναι αὐτῷ καιρὸν διηγήσασθαι  
 τὰ καθ' ἑαυτὸν καὶ διαλεχθῆναι τοῖς δυναμένοις  
 αὐτῷ συνεργῆσαι, ἵνα τῷ προστάγματί σου ταχέως  
 τύχῃ τῶν σπουδαζομένων, καὶ ἐμοὶ ὑπάρξῃ  
 καλλωπίσασθαι<sup>2</sup> ὅτι μοι δέδοται τοιοῦτος παρὰ

<sup>1</sup> ἐπιδούς Coisl. sec.<sup>2</sup> ὑπάρχῃ καλλωπίζεσθαι editi antiqui.

## LETTER CCLXXX

that setting out from Tyana<sup>1</sup> he came to us for this purpose, believing that he would have great gain if he should have our letter to present in place of a petition. In order, therefore, that he himself may not fail of his hopes, and that we may enjoy our usual honour, and that your zeal for good deeds may be fulfilled in the present instance also, we ask that he be received kindly and be numbered among those closest to you.

## LETTER CCLXXX

### TO THE PREFECT MODESTUS<sup>2</sup>

EVEN though it is bold to bring petitions to so great a man by letter, nevertheless the honour which you have shown for us in the past takes the dread from our heart, and we take courage to write in behalf of men who, while related to us by kinship, are yet worthy of honour by reason of their integrity of character. Moreover, he who presents this letter of ours stands to me in place of a son. Since, therefore, he needs only your good-will to attain that which he seeks, deign to receive my letter, which the aforesaid offers you in place of a petition, and to grant him an opportunity to describe his situation and to converse with those who are able to assist him, to the end that by your command he may quickly obtain what he desires, and that it may be within my power to boast that there has been given

<sup>1</sup> A town of Cappadocia in the Taurus mountains.

<sup>2</sup> Cf. the preceding letter with note.

## COLLECTED LETTERS OF SAINT BASIL

τῆς χάριτος τοῦ Θεοῦ προστάτης, ὃς τοὺς ἐμοὶ  
προσήκοντας ἰδίους ἡγείται ἰκέτας καὶ πρόσ-  
φυγας.

## CCLXXXI

Μοδέστω ὑπάρχω

Μέμνημαι τῆς μεγάλης σου τιμῆς, ὅτι μοι<sup>1</sup>  
μετὰ τῶν ἄλλων ἔδωκας καὶ τὸ θαρσεῖν ἐπιστέλλ-  
ειν σου τῇ μεγαλοφυΐᾳ. κέχρημαι τοίνυν τῇ  
δωρεᾷ, καὶ ἀπολαύω τῆς φιλανθρωποπάτης  
χάριτος, ὁμοῦ μὲν ἑμαυτὸν εὐφραίνων ἐκ τοῦ  
διαλέγεσθαι ἀνδρὶ τοσοῦτῳ, ὁμοῦ δὲ καὶ τῇ σῇ  
μεγαλονοίᾳ καιρὸν ἐνδιδούς σεμνύνειν ἡμᾶς ταῖς  
ἀποκρίσεσιν. ἐπεὶ<sup>2</sup> δὲ ἰκέτευσα τὴν σὴν ἡμερό-  
τητα ὑπὲρ τοῦ ἐταίρου ἡμῶν Ἑλλαδίου τοῦ  
πρωτεύοντος, ὥστε, τῆς ἐπὶ τῇ ἐξισώσει φροντί-  
δος αὐτὸν ἀνεθέντα, ἐν τοῖς πράγμασι τῆς  
πατρίδος ἡμῶν συγχωρηθῆναι μοχθεῖν, καὶ τινος  
εὐμενοῦς νεύματος ἡξιώθην, ἀνανεοῦμαι τὴν αὐτὴν  
πρεσβείαν, καὶ σε καθικετεύω καταπεμφθῆναι  
πρόσταγμα τῷ ἄρχοντι τῆς ἐπαρχίας συγχωρῆσαι  
αὐτῷ τὴν ἐνόχλησιν.

## CCLXXXII

Πρὸς ἐπίσκοπον<sup>3</sup>

Μὴ καλούμενος ἐγκαλεῖς, καὶ καλούμενος οὐχ  
ὑπακούεις. ἐκ δὲ τῶν δευτέρων δῆλος εἶ καὶ τῇ

<sup>1</sup> με E, Med.

<sup>2</sup> ἐπείδη E.

<sup>3</sup> ἐπισκόπῳ καλουμένῳ εἰς σύνοδον "to a bishop being called  
to a synod" Harl. et Clarom.

## LETTER CCLXXXI

me by the grace of God such a champion, who regards those who are related to me as his personal suppliants and clients.

## LETTER CCLXXXI

TO THE PREFECT MODESTUS <sup>1</sup>

I AM mindful of the great honour you show me, in that, among other things, you have given me also the courage to write to your Magnanimity. I have accordingly made use of the privilege, and I am enjoying your very kind favour, at the same time delighting myself by conversing with so great a man, and likewise affording your Lordship an opportunity of honouring us by your replies. And since I besought your Clemency in behalf of our comrade Helladius,<sup>2</sup> the chief man in our community, that he, being relieved of the responsibilities of tax-assessor, might be permitted to labour in the interests of our country, and since I was deemed worthy of a kind assent, I am renewing the same petition, and I beseech you that an order be sent to the governor of the province to release him from the annoyance.

## LETTER CCLXXXII

TO A BISHOP <sup>3</sup>

IF you are not invited you complain; and if you are invited you do not give heed. But from your action the second time it is clear that on the

<sup>1</sup> Cf. the preceding letters, also Letter CCLXXXIV.

<sup>2</sup> Nothing further is known of this Helladius. He is, however, usually distinguished from the Helladius of Letters CVII and CIX.

<sup>3</sup> Written during the episcopate.

## COLLECTED LETTERS OF SAINT BASIL

προτέρα σκέψει μάτην χρησάμενος. οὐ γὰρ ἂν ἦκες, ἐκ τῶν εἰκότων, οὐδὲ τότε κληθεῖς. ἐπάκουσον οὖν καλοῦσι νῦν, καὶ μὴν γένη πάλιν ἀγνώμων, εἰδὼς ὡς ἐγκλήματι προστιθέμενον ἔγκλημα βεβαιοῖ καὶ πιστοτέραν ἐργάζεται τοῦ προτέρου τὴν κατηγορίαν τὸ δεύτερον. αἰεὶ δέ σε καὶ ἡμῶν ἀνέχεσθαι παρακαλῶ, εἰ δὲ ἡμῶν οὐκ ἀνέχη, ἀλλ' οὐ τῶν μαρτύρων ἀμελήσαι δίκαιον, ὧν ταῖς μνεῖαις κοινωνήσων καλῇ. δὸς οὖν πρῶτον μὲν ἀμφοτέροις, εἰ δὲ τοῦτο σοι μὴ δοκεῖ,<sup>1</sup> τοῖς γοῦν τιμιωτέροις, τὴν χάριν.

## CCLXXXIII

## Ἐλευθέρα

Ἡμέραν μὲν ἐπιτηδεΐαν τῆς συνόδου ἐλπίζομεν εὐρίσκειν μετὰ τὰς κατὰ τὴν ὀρεινὴν μελλούσας παρ' ἡμῶν τυποῦσθαι· συντυχίας δὲ<sup>2</sup> καιρὸς ἄνευ τῆς κατὰ τὴν σύνοδον λειτουργίας ἄλλος ἡμῖν οὐχ ὑποφαίνεται, πλὴν ἐὰν μὴ τι ἔξω τῶν ἐλπιζομένων ὁ Κύριος οἰκονομήσῃ. στοχάζεσθαι δὲ ὀφείλεις ἐν τῶν κατὰ σεαυτὴν πραγμάτων. εἰ γὰρ τῇ σῇ εὐγενείᾳ μιᾶς φροντιζούσῃ<sup>3</sup> τοσοῦτος περίκειται ὄχλος μεριμνῶν, πόσας νομίζεις ἡμᾶς τὰς ἐφ' ἐκάστης ἡμέρας ἀσχολίας ἔχειν;

<sup>1</sup> δοκῇ Harl.<sup>2</sup> δὲ] καιρὸς editi antiqui.<sup>3</sup> οἰκίας add. E, Clar.<sup>1</sup> Cf. Letter CCLII with note.<sup>2</sup> i.e. to Basil and to the martyrs.

## LETTER CCLXXXIII

first occasion you employed an empty excuse. For you would not have come, in all probability, then either if you had been invited. Give heed, therefore, to those who now invite you, and do not again become unreasonable, remembering that a charge when added to a charge confirms and that the second makes more credible the accusation contained in the first. And I urge you always to bear with us, but if you do not bear with us, at any rate it is not right to neglect the martyrs, in whose commemoration you are invited to join.<sup>1</sup> Therefore grant the favour to both,<sup>2</sup> but, if this does not seem best to you, at least to those held in the higher honour.<sup>3</sup>

## LETTER CCLXXXIII

### TO A WIDOW <sup>4</sup>

WE hope to find a fitting day for the synod after those which are to be fixed by us for the mountainous country.<sup>5</sup> But another opportunity for our meeting, apart from the services during the synod, does not present itself, unless the Lord makes some arrangement beyond our expectations. And you ought to guess this from your own experiences. For if such a multitude of anxieties envelops your Nobility in the care of one household, how many duties do you think occupy us on every day?

<sup>3</sup> *i.e.* the martyrs.

<sup>4</sup> Written during the episcopate.

<sup>5</sup> Basil uses the term "synod" in many different significations—a council of bishops; the gatherings of the faithful at the celebration of the festivals of martyrs; and, as here, the meeting of country presbyters held on Basil's visits to their regions.

## COLLECTED LETTERS OF SAINT BASIL

Τὸ δὲ σὸν ὄναρ ἡγοῦμαι τελειότερον ἐνδείκνυσθαι, ὡς ἄρα δέοι περὶ τῆς κατὰ ψυχὴν θεωρίας ποιεῖσθαι τινὰ ἐπιμέλειαν, καὶ κείνους τοὺς ὀφθαλμοὺς θεραπεύειν οἷς ὁ Θεὸς ὁρᾶσθαι πέφυκεν. ἔχουσα δὲ τὴν ἐκ τῶν θείων Γραφῶν παράκλησιν, οὔτε ἡμῶν οὔτε ἄλλου τινὸς δεηθήσῃ πρὸς τὸ τὰ δέοντα συνορᾶν, αὐτάρκη τὴν ἐκ τοῦ ἁγίου Πνεύματος ἔχουσα συμβουλίαν καὶ ὁδηγίαν πρὸς τὸ συμφέρον.

## CCLXXXIV

Περὶ μοναζόντων, κηνσίτορι <sup>1</sup>

Οἶμαι μὲν τινὰ ἤδη τύπον κεκρατῆσθαι παρὰ τῇ τιμιότητί σου τῶν μοναζόντων ἔνεκεν, ὡς μηδὲν ἡμᾶς δεῖσθαι ἰδιάζουσας χάριν ἐπ' αὐτοῖς αἰτεῖν, ἀλλ' ἐξαρκεῖν αὐτοῖς, εἰ τῆς κοινῆς μετὰ πάντων ἀπολαύσειαν φιλανθρωπίας· ὅμως δὲ καὶ ἑμαυτῷ ἐπιβάλλειν ἡγούμενος φροντίζειν, τὰ δυνατά, τῶν τοιούτων, ἐπιστέλλω τῇ τελείᾳ συνέσει σου τοὺς πάλαι μὲν ἀποταξαμένους τῷ βίῳ, νεκρώσαντας δὲ ἑαυτῶν τὸ σῶμα, ὡς μήτε ἀπὸ χρημάτων μήτε ἀπὸ τῆς σωματικῆς ὑπηρεσίας δύνασθαι τι παρέχειν τοῖς δημοσίοις χρήσιμον, ἀφιέναι τῶν συντελειῶν. καὶ γὰρ εἶπερ εἰσὶ κατὰ τὸ ἐπάγγελμα ζῶντες, οὔτε χρήματα ἔχουσιν οὔτε σώματα, τὰ μὲν εἰς τὴν τῶν δεομένων

<sup>1</sup> ὥστε αὐτοὺς τῶν συντελειῶν διαφεῖναι "for the purpose of securing exemption from taxes for them" add. alii MSS. et editi antiqui.

<sup>1</sup> Written during the episcopate. A censitor was a special official under the empire whose duty it was to determine the



## LETTER CCLXXXIV

As to your dream, I think it shows more perfectly that you should in fact pay some attention to the consideration of your soul, and that you should cultivate that vision whereby God can really be seen. And if you possess the consolation of the divine Scriptures, you will need neither us nor anyone else to help you see your duty, for sufficient is the counsel and the guidance to what is expedient which you receive from the Holy Spirit.

## LETTER CCLXXXIV

### TO A CENSITOR, REGARDING MONKS <sup>1</sup>

I do indeed think that certain regulations are already in force with your Honour regarding monks, so that we should not ask for a special favour in their case, but that it is sufficient for them if they should enjoy the kindness which you show towards all; but nevertheless, thinking it to be incumbent upon me, in so far as I can, to care for such men, I am writing to your perfect Intelligence to relieve from taxation those who have long ago withdrawn from the world, and have mortified their bodies so that neither with money nor with bodily service can they contribute anything useful to the public welfare. For if they are living according to their profession, they have neither money nor bodies, having spent valuation of property for purposes of taxation in a province, a portion of a province, or a *civitas*.

It is necessary to recall that at this period the burdensome tax system inaugurated by Diocletian is still operative throughout the Roman Empire, and that monks, unlike the clergy proper, are laymen and are not therefore eligible to the immunities granted to the clergy.

## COLLECTED LETTERS OF SAINT BASIL

κοινωνίαν ἀποκτησάμενοι, τὰ δὲ ἐν νηστείαις καὶ προσευχαῖς κατατρίψαντες. οἶδα δὲ ὅτι τοὺς οὕτω βεβιωκότας παντὸς μᾶλλον δι' αἰδοῦς ἄξεις, καὶ βουλήσει<sup>1</sup> σεαυτῷ<sup>2</sup> κτήσασθαι βοηθοὺς δυνατοὺς διὰ τῆς κατὰ τὸ εὐαγγέλιον πολιτείας δυσωπῆσαι τὸν Κύριον.

## CCLXXXV

Ἀνεπίγραφος, ἐπὶ τῇ τῆς Ἐκκλησίας προστασίᾳ

Ὁ τῆς Ἐκκλησίας φροντίζων καὶ διὰ χειρὸς ἔχων τῶν κτήσεων τὴν ἐπιμέλειαν αὐτός ἐστιν ὁ τὴν ἐπιστολὴν ἐπιδιδούς σοι ταύτην, ὁ ἀγαπητὸς υἱὸς ὁ δεῖνα. τούτῳ καταξίωσον, περὶ ὧν ἀναφέρει τῇ κοσμιότητί σου, δοῦναι καὶ λόγου παρρησίαν, καὶ περὶ ὧν διαβεβαιούται<sup>3</sup> προσχεῖν· ἵνα ἀπὸ γοῦν τοῦ νῦν δυνηθῇ ἡ Ἐκκλησία ἑαυτὴν ἀναλαβεῖν καὶ τῆς πολυκεφάλου ταύτης ὕδρας ἀπαλλαγῆναι. τοιαύτη γὰρ ἡ τῶν πτωχῶν κτήσις, ὥστε ἀεὶ ἡμᾶς ζητῆσαι τὸν ὑποδεχόμενον αὐτήν, διὰ τὸ προσαναλίσκειν μᾶλλον τὴν Ἐκκλησίαν, ἢ τινα καρπὸν ἔχειν ἀπὸ τῶν κτημάτων.

<sup>1</sup> βουλήσῃ editi antiqui.

<sup>2</sup> σεαυτοῦ E.

<sup>3</sup> βεβαιούται E, editi antiqui.

<sup>1</sup> Written during the episcopate.

## LETTER CCLXXXV

the one for the general needs of the poor and having consumed the other in fasting and prayer. And I know that you more than any man will show respect to those who have so spent their lives, and that you will wish to procure intercessors for yourself who are able through their life according to the Gospel to placate the Lord.

## LETTER CCLXXXV<sup>1</sup>

WITHOUT ADDRESS, FOR THE PROTECTION OF THE  
CHURCH

HE who cares for the Church and has the management of its property in his hands is himself the one who presents you with this letter—our beloved son So-and-so.<sup>2</sup> Deign to allow him to speak freely about the matters which refer to your Decorum, and also deign to give heed to what he asserts, that at least henceforth the Church may be able to recover itself and be relieved of this many-headed Hydra.<sup>3</sup> For such is the property of the monks that we are always seeking someone to take it over, for the Church spends on it more than any profit it receives from these possessions.<sup>4</sup>

<sup>2</sup> Basil deliberately refrains from putting the bearer's name into writing.

<sup>3</sup> *i.e.* taxation.

<sup>4</sup> Men on entering a monastery could dispose of their property either by giving it to the monastery or by giving it to relatives—if they did not see fit to sell the same and distribute the proceeds among the poor. In the first case, the monastery was responsible for all taxes; in the second case it concerned the relatives alone, and neither the monk nor the monastery.

## CCLXXXVI

## Κομενταρησίῳ

Ἐπειδὴ τινες ἐν τῇ συνόδῳ τῇδε συνελήφθησαν τῶν τὰ πονηρὰ ἐργαζομένων, καὶ κλεπτόντων παρὰ τὴν ἐντολὴν τοῦ Κυρίου ἱμάτια εὐτελῆ πτωχῶν ἀνθρώπων, οὓς ἐνδύειν μᾶλλον ἐχρῆν ἢ ἀποδύειν, συνελάβοντο μὲν αὐτοὺς οἱ τῆς εὐταξίας ἐπιμελόμενοι τῆς ἐκκλησιαστικῆς, νομίσας δὲ αὐτῷ σοι διαφέρειν, ὥς τὰ δημόσια πράττοντι, τὴν τῶν τοιούτων ὑποδοχὴν, ἐπέστειλά σοι, γνωρίζων ὅτι τὰ ἐν ταῖς ἐκκλησίαις ἀμαρτανόμενα ὑφ' ἡμῶν<sup>1</sup> προσήκει τῆς πρεπούσης τυγχάνειν διορθώσεως, δικαστὰς δὲ περὶ τούτων μὴ παρενοχλεῖσθαι. διὰ τοῦτο καὶ τὰ σῦλα αὐτῶν, ἃ δηλοῖ τὸ παρὰ σοὶ κείμενον, καὶ ἡ ἐπὶ πάντων τῶν παρόντων γενομένη ἀντιγραφὴ, ὑποδεχθῆναι προσέταξα, καὶ τὰ μὲν ταμιευθῆναι τοῖς ἐπερχομένοις, τὰ δὲ διαδοθῆναι τοῖς παροῦσι· τοὺς δὲ ἀνθρώπους ἐπιστρέψαι ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου, οὓς οἶμαι ἐν τῷ ὀνόματι τοῦ Θεοῦ βέλτιους ποιήσειν πρὸς τὸ ἐφεξῆς. ἃ γὰρ αἱ τῶν δικαστηρίων πληγαὶ οὐκ ἐργάζονται,<sup>2</sup> ταῦτα ἔγνωμεν πολλάκις τὰ φοβερὰ κρίματα τοῦ Κυρίου κατορθοῦντα· εἰ δὲ δοκεῖ σοι καὶ περὶ

<sup>1</sup> ἡμῖν editi antiqui.<sup>2</sup> ἐξεργάζονται E.

<sup>1</sup> Written during the episcopate. *Commentaresius* was an officer in the Roman Empire who brought the accused to trial, drew up the acts of the process, executed judgment, and superintended prisons.

## LETTER CCLXXXVI

## LETTER CCLXXXVI

### TO A PRISON SUPERINTENDENT <sup>1</sup>

SINCE at this synod <sup>2</sup> some have been arrested who are engaged in wicked deeds and in stealing, contrary to the Lord's commandment,<sup>3</sup> the cheap clothing of poor men, whom they should rather have clothed than stripped;<sup>4</sup> and since, although those charged with keeping order in the Church arrested them, yet I, thinking that the custody of such persons is a matter of concern to you yourself as one engaged in the business of the public, am writing to inform you that offences committed in the churches should properly obtain the suitable redress at our hands, and the judges should not be burdened with these matters. On this account both the property they stole, which the document in your possession makes known, and the copy which was made before all those present, I have ordered to be received, and some of the goods to be reserved for future claims, and some to be distributed to those present; and as to the culprits, I have given orders to convert them in the discipline and correction of the Lord,<sup>5</sup> for I think in the name of God I shall make them better for the future. For what the stripes of the court do not accomplish, this we have often known the fearful judgments of the Lord to effect. But if it seems

<sup>2</sup> Cf. Letter CCLXXXIII with note.

<sup>3</sup> Cf. Exodus 20. 15.

<sup>4</sup> Cf. Matt. 25. 34-40.

<sup>5</sup> Cf. Eph. 6. 4: *καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.* "And you, fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord."

## COLLECTED LETTERS OF SAINT BASIL

τούτων ἀνενεγκεῖν τῷ κόμητι, τοσοῦτον θαρροῦ-  
μεν τοῖς δικαίοις καὶ τῇ τοῦ ἀνδρὸς ὀρθότητι, ὅτι  
ἐπιτρέπομέν σοι ποιεῖν ὃ βούλει.

## CCLXXXVII

## Ἀνεπίγραφος, ἐπὶ ἐκδικηταῖς

Δυσμεταχείριστον ἔοικεν εἶναι τὸ κατὰ τόνδε.  
οὐ γὰρ ἔχομεν τί χρησόμεθα οὕτω πολυτρόπῳ  
ἤθει, ὥς ἐκ τῶν ὀρωμένων ἐστὶν εἰκάζειν, ἀπεγ-  
νωσμένῳ. εἰς κρίσιν μὲν γὰρ καλούμενος, οὐχ<sup>1</sup>  
ὑπακούει, καὶ ἀπαντήσῃ, τοσαύτη χρῆται περι-  
ουσία λόγων καὶ ὀρκων, ὥς ἀγαπητὸν ἡμῖν ποιεῖν  
τὸ ταχέως αὐτοῦ χωρισθῆναι. εἶδον δὲ αὐτὸν  
πολλάκις καὶ περιτρέψαντα τὰς αἰτίας τοῖς  
ἐγκαλοῦσι. καὶ ὅλως οὐδεμία φύσις τῶν ὅσα τὴν  
γῆν ἐπιβόσκεται οὕτω ποικίλῃ καὶ πρὸς κακίαν  
εὐπλαστος, ὥς ἡ τοῦ ἀνθρώπου τούτου, ὥς ἐξ  
ὀλίγης<sup>2</sup> τῆς πείρας ἔστι τὸ κατ' αὐτὸν τεκμήρασ-  
θαι. τί δὲ ἐρωτᾷτέ με, καὶ οὐ πείθετε ἑαυτοὺς  
ὑπομένειν<sup>3</sup> τὰς παρ' αὐτοῦ ἀδικίας ὥς ὀργὴν τινα  
θεήλατον; ὑπὲρ δὲ τοῦ μὴ ὑμᾶς μολύνεσθαι ἐν  
κοινωνίᾳ τῶν ἁμαρτημάτων, πανοικεῖ<sup>4</sup> τῶν εὐχῶν  
κεχωρίσθω, καὶ τῆς ἄλλης τῆς πρὸς τοὺς ἱερατι-  
κοὺς κοινωνίας. ἴσως παραφύλαγμα γενόμενος  
ἐντραπήσεται.

<sup>1</sup> om. E.                      <sup>2</sup> ὀλης E; ὀλίγου Regius sec., Coisl. sec.

<sup>3</sup> φέρειν Coisl. sec., Regius sec.

<sup>4</sup> πανοικί E, Med., Regius sec.

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best to you to refer this matter also to the Count,<sup>1</sup> we have so much confidence in the justice and uprightness of the man that we permit you to do what you wish.

## LETTER CCLXXXVII

### WITHOUT ADDRESS REGARDING AVENGERS<sup>2</sup>

THE case of this man seems to be a most difficult matter to treat. For we know not how to handle a character so shifty, and, as one can conjecture from what we have seen, so desperate. For when summoned into court he heeds not; and if he attends, he employs such an abundance of words and oaths that we consider it desirable to be rid of him quickly. And I have often seen him even turn the charges upon his accusers. And in short, there is no nature among all the creatures that live on earth so varied and versatile in wickedness as that of this man, since one can judge concerning him after slight experience. But why do you question me, and why do you not persuade yourselves to endure his wrongful deeds as a kind of visitation of God's anger? But that you may not be contaminated by communion with his sins, let him and all his household be debarred from the prayers and from other communion with the clergy. Perhaps when he has become a thing to be shunned<sup>3</sup> he will change.

<sup>1</sup> An officer in the Roman Empire charged especially with the care of the boundaries. In the Orient there were three *comites*: *per Orientem et Aegyptum*; *per Moesiam, Scythiam, et Pontum*; and *per Illyricum*.

<sup>2</sup> Written during the episcopate.

<sup>3</sup> *i.e.*, when he has been excommunicated.

## CCLXXXVIII

Ἀνεπίγραφος, ἐπὶ ἐκδικηταῖς

Οὗς τὰ κοινὰ ἐπιτίμια οὐ σωφρονίζει, οὔτε τὸ εἰρχθῆναι τῶν εὐχῶν ἄγει εἰς μετάνοιαν, ἀνάγκη τοῖς παρὰ τοῦ Κυρίου δοθεῖσι κανόσιν ὑποβάλλειν. γέγραπται γάρ· Ἐὰν ὁ ἀδελφός σου ἁμάρτη, ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ· εἰάν σου μὴ ἀκούσῃ, παράλαβε μετὰ σεαυτοῦ ἄλλον· εἰάν δὲ μὴδὲ οὕτως, εἰπὲ τῇ Ἐκκλησίᾳ· εἰάν δὲ καὶ τῆς Ἐκκλησίας παρακούσῃ, ἕστω σοι λοιπὸν ὡς ἐθνικὸς καὶ ὁ τελώνης· ὁ οὖν ἐγένετο<sup>1</sup> καὶ ἐπὶ τοῦδε. ἅπαξ ἐνεκλήθη· ἐπὶ ἐνὸς καὶ δευτέρου διηλέγχθη· τρίτον ἐπὶ τῆς Ἐκκλησίας. ἐπεὶ οὖν διεμαρτυράμεθα αὐτῷ, καὶ οὐ κατεδέξατο, λοιπὸν ἕστω<sup>2</sup> ἐκκήρυκτος. καὶ διαγγεληθῇτω<sup>3</sup> πάσῃ τῇ κώμῃ ἀπρόσδεκτον αὐτὸν εἶναι πρὸς πᾶσαν κοινωνίαν χρήσεως βιωτικῆς, ὡς, ἐκ τοῦ μὴ συναναμίγνυσθαι ἡμᾶς αὐτῷ, γένηται παντελῶς κατάβρωμα τοῦ διαβόλου.

## CCLXXXIX

Ἀνεπίγραφος περὶ γυναικὸς καταπονουμένης

Ἐγὼ ἴσον ἡμάρτημα κρίνας καὶ ἀνεπιτιμήτους εἶην τοὺς ἁμαρτάνοντας καὶ ὑπερβαίνειν τὸ μέτρον

<sup>1</sup> τοῦτο add. E, editi antiqui.      <sup>2</sup> ἔσται E, editi antiqui.<sup>3</sup> διαγγεληθῇτω E, editi antiqui.<sup>1</sup> Written during the episcopate.<sup>2</sup> Cf. Matt. 18. 15-17.



## LETTER CCLXXXVIII

## LETTER CCLXXXVIII

### WITHOUT ADDRESS, REGARDING AVENGERS <sup>1</sup>

THOSE whom public punishments do not chasten, nor debarment from prayers lead to repentance, must submit to the canons handed down by the Lord. For it is written: "If thy brother shall offend against thee, rebuke him between thee and him; if he will not hear thee, take with thee another; and if even so he will not, then tell the Church; and if he will not hear the Church, let him be to thee thereafter as a heathen, and as the publican." <sup>2</sup> This, accordingly, has happened in the case of this man. Once he was accused; before one or two witnesses he was convicted; thirdly, before the Church. Since, then, we have protested to him, and he has not accepted, let him henceforth be excommunicated. And let it be proclaimed to the entire district that he must not be received in any of the ordinary relations of life, so that by our not associating with him, he may become entirely food for the devil.<sup>3</sup>

## LETTER CCLXXXIX <sup>4</sup>

### WITHOUT ADDRESS, REGARDING A WOMAN IN SORE DISTRESS

SINCE I regard it as equally sinful both to allow sinners to go unpunished and to exceed the proper

<sup>3</sup> Cf. 1 Tim. 1. 20: ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσι μὴ βλασφημεῖν. "Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme."

<sup>4</sup> Assigned to the period of the episcopate.

τῇ τιμωρίᾳ,<sup>1</sup> τὴν ἐμοὶ ἐπιβάλλουσιν ἐπέθηκα δίκην τῷδε, ἐξορίσας αὐτὸν τῆς ἐκκλησιαστικῆς κοινωνίας· καὶ τοῖς ἡδικομένοις παρήνευσα μὴ ἑαυτοὺς ἐκδικεῖν, ἀλλὰ τῷ Κυρίῳ τὴν ἀνταπόδοσιν ἐπιτρέψαι. ὥστε εἴ τι ὄφελος ἡμῶν<sup>2</sup> παραγγελμάτων, τότε ἂν ἡκούσθην, πολλῶ ἀξιοπιστότερον κεχρημένος τῷ λόγῳ ἢ<sup>3</sup> ὅσον ἂν δυνηθεῖν δυσωπῆσαι τὰ γράμματα.

Ἐπεὶ δὲ ἤκουσα ῥημάτων πολλὴν ἐχόντων βαρύτητα, καὶ τότε ἡσύχασα, καὶ νῦν οὐκ οἶμαι πρέπον εἶναί μοι περὶ τῶν αὐτῶν διαλέγεσθαι. ἐγὼ γάρ, φησὶν, ἀνδρὸς ὑπερεῖδον καὶ παιδοποιίας καὶ βίου, ἵνα ἐνὸς τούτου τύχοιμι, τῆς παρὰ Θεοῦ<sup>4</sup> εὐδοκιμήσεως καὶ παρὰ τοῖς ἀνθρώποις τοῦ βελτίονος ἀξιοῦσθαι λόγου, ἐπειδὴ ἄνθρωπος, ἐκ παιδὸς ταῖς οἰκοφθορίαις ἐντεθραμμένος, εἰσβιασάμενός ποτε τῇ συνήθει ἑαυτοῦ ἀναιδείᾳ ἐνέπεσεν ἡμῶν τῷ οἴκῳ, καὶ μέχρι ψιλῆς συντυχίας ἐγένετο γνώριμος ἡμῖν, καὶ ἀγνοία τῶν κατ' αὐτὸν καὶ αἰδοῖ τινι ἀπαιδεύτῳ προφανῶς αὐτὸν αἰσχυνομένη ἐλάσαι· εἰς τοσοῦτον ἐξῆλθεν ἀσεβείας καὶ ὕβρεως, ὥστε ἐμπλῆσαι μὲν τὴν πόλιν πᾶσαν τῶν κατ' ἐμοῦ<sup>5</sup> βλασφημιῶν, προγράμματι δὲ δημοσίῳ στηλιτεῦσαι ἐκτεθέντι ἐπὶ τῶν προθύρων τῆς ἐκκλησίας. ἐφ' οἷς καὶ τυχών τινος παρὰ τῶν νόμων ἀγανακτήσεως, πάλιν ἐπανελθὼν ἀνενεώσατο τὰς αὐτοῦ βλασφημίας.

<sup>1</sup> τὴν τιμωρίαν Med. et Vat.

<sup>2</sup> ἐμῶν duo MSS. recent.

<sup>3</sup> om. E.

<sup>4</sup> Θεῷ editi antiqui.

<sup>5</sup> ἐμαυτοῦ editi antiqui.

<sup>1</sup> Cf. Rom. 12. 19: Μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί. ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω· λέγει Κύριος. "Revenge not yourselves, my

## LETTER CCLXXXIX

measure in punishment, I have imposed upon this man the penalty incumbent upon me, having banished him from ecclesiastical communion; and those who were injured I have exhorted not to avenge themselves, but to commit their requital to the Lord.<sup>1</sup> Therefore, if our admonitions had been of any use, I should have been heard at that time, when I used the spoken word much more persuasively than any importunity in writing would be able to effect.

But when I heard statements of much seriousness, even then I was silent; and now I do not think that it is fitting for me to discuss the same subject. "For I," she says, "had foregone a husband and the bearing of children and the world, that I might obtain this one thing—to be made worthy of God's approval and of a better repute among men,"<sup>2</sup> when a man, who from boyhood had been trained in the corrupting of homes, on one occasion, employing force with his usual shamelessness, made his way into our home, and up to the point of a bare meeting became an acquaintance of ours, I, both through ignorance of everything concerning him and through a certain misguided sense of respect, being ashamed to drive him out openly; he came to such a pitch of impiety and insolence that he filled the whole city with slanders against me, and posted me with a public placard that was affixed to the doors of the church. And although he incurred some displeasure from the laws<sup>3</sup> for this action, he returned again and renewed

dearly beloved; but give place unto wrath, for it is written: Revenge is mine, I will repay, saith the Lord."

<sup>2</sup> Cf. 1 Cor. 7. 34.

<sup>3</sup> According to the Benedictine editors this statement shows that the author of the calumny had been condemned to exile by the civil authorities.

πάλιν τῶν ἐμῶν λαιδοριῶν πλήρης ἡ ἀγορά, τὰ γυμνάσια, τὰ θέατρα, αἱ οἰκίαι τῶν δι' ὁμοιότητα τοῦ βίου δεχομένων αὐτόν. καὶ μηδὲ ἐπὶ τοῖς βελτίοσι γνωρίζεσθαι, ἐν οἷς εὐπρεπὴς ἦν, ὑπῆρξέ μοι ἐκ τῶν αἰσχίστων, διὰ τὸ παρὰ πᾶσι τῇ ἀκολάστῳ γνώμῃ γενέσθαι περιφανή.

Ἐπὶ τούτοις, φησὶν, οἱ μὲν ἡδονται ταῖς βλασφημίαις, διὰ τὸ φύσει χαίρειν ταῖς λοιδορίαις τοὺς ἀνθρώπους· οἱ δὲ ἄχθεσθαι μὲν λέγουσιν, οὐ συναλγοῦσι δέ· ἄλλοι πείθονται ἀληθεῖς εἶναι τὰς λοιδορίας· ἄλλοι ἀμφίβολοί εἰσι, τῷ πλήθει τῶν ὄρκων αὐτοῦ προσέχοντες. ὁ δὲ συναλγὼν οὐκ ἔστιν· ἀλλ' ὄντως νῦν τῆς ἐρημίας ἡσθόμην,<sup>1</sup> καὶ ἐμαυτὴν ὀδύρομαι, οὐκ ἀδελφόν, οὐ φίλον, οὐ συγγενῆ, οὐ δοῦλον, οὐκ ἐλεύθερον, οὐδένα ἀνθρώπων τὸ παράπαν ἔχουσα συναλγοῦντα· καὶ, ὡς ἔοικε, μόνην ἑαυτὴν ἐλεεινοτέραν τῆς πόλεως εὐρίσκω, ἐν ᾗ τοσαύτη σπάνις μισοπονήρων ἐστίν· οἱ τὴν εἰς ἀλλήλους γινομένην παροινίαν οὐκ οἶονται βαδίζουσιν ἐν κύκλῳ καὶ αὐτοὺς ποτε καταλήψεσθαι.

Ταῦτα καὶ πολλῶ ἔτι πληκτικώτερα μετὰ ἀμυθῆτων δακρύων πρὸς ἐμὲ διεξελθοῦσα, ἀπῆλθεν, οὐδὲ ἐμὲ τῶν μέμψεων ἐλεύθερον ἀφεῖσα, ὅτι δέον πατρικῶς αὐτῇ συναλγεῖν, ἐναδιαφορῶ κακῶ τοσοῦτῳ καὶ φιλοσοφῶ ἐν ἀλλοτρίοις παθήμασιν. οὐ γὰρ χρημάτων ἄφεσιν κελεύεις ὑπεριδεῖν, οὐδὲ τοὺς εἰς τὸ σῶμα πόνους συνενεγκεῖν, ἀλλ' εἰς

<sup>1</sup> ἡσθην E, Vat. ; ἡσθήθην Reg.

his blasphemies. Again his abuses of me filled the market-place, the gymnasia, the theatres, and the houses of those who on account of the similarity of their lives would receive him. And as a result of his most shameful statements, it was not in my power to become known for even the better qualities in which I was conspicuous, because of my having become notorious among all for my incontinent mind."

"Furthermore," she says, "some take delight in slanders, because men by nature rejoice in recriminations;<sup>1</sup> others profess indeed to be indignant, but they have no sympathy; others are convinced that the slanderous abuse is true; others are in doubt, giving heed to the multitude of his oaths. And there is no one who sympathizes with me; but in truth I now realize my loneliness, and I bewail myself that I have no brother, no friend, no relative, no servant bond or free, no one at all to sympathize with me; and, as it seems, I find my single self to be more to be pitied than the whole city, in which there is so great scarcity of men who hate wickedness; they do not realize that the wanton violence committed against their fellows moves in a circle and will one day catch them."

Having related all this to me and things much more astounding with countless tears, she departed, not leaving even me free from her reproaches, on the ground that, when I should have sympathized with her like a father, I was indifferent to so great an evil and philosophized amid the sufferings of others. "For you do not urge me to despise loss of wealth, nor to bear with bodily sufferings, but to be damaged

<sup>1</sup> Cf. 1 Cor. 7. 34.

αὐτὴν ζημιωθῆναι τὴν ὑπόληψιν, ἧς ἡ βλάβη κοινὴ ζημία τοῦ κλήρου γίνεται.

Ἐπὶ τούτοις τοῖς ῥήμασι τίνα με βούλει νῦν πρὸς αὐτὴν εἰπεῖν αὐτὸς δοκίμασον, ὦ θαυμάσιε, ἔχοντα τοιαύτην κρίσιν παρ' ἑαυτῷ· μὴ παραδίδουαι ταῖς ἀρχαῖς τοὺς κακούργους, μὴ μέντοι μηδὲ ἐξαιρεῖσθαι παραδοθέντας· οἷς πάλαι προεῖρηται παρὰ τοῦ ἀποστόλου φοβεῖσθαι τὸν ἄρχοντα ἐπὶ τῷ πονηρῷ ἔργῳ. Οὐ γὰρ εἰκῇ, φησί, τὴν μάχαιραν φορεῖ. ὥσπερ οὖν τὸ παραδύναμι οὐ φιλάνθρωπον,<sup>1</sup> οὕτω καὶ τὸ ἐξαιρεῖσθαι τρέφοντός ἐστι τὴν παροινίαν. ἴσως δ' ἂν γένοιτό τις ὑπέρθεσις τῆς εισόδου μέχρι τῆς ἡμῶν αὐτῶν παρουσίας· καὶ τότε δεῖξομεν, ὅτι οὐδὲν ἡμῶν ὄφελος, ἐκ τοῦ μὴ εἶναι τοὺς πειθομένους.

## CCXC

Νεκταρίῳ<sup>2</sup>

Πολλὰ ἀγαθὰ γένοιτο τοῖς κινουσι τὴν τιμιότητά σου πρὸς τὴν συνεχῇ ὁμιλίαν ἡμῶν τὴν διὰ

<sup>1</sup> οὐ φιλάνθρωπον] ἀφιλάνθρωπον Regius sec. et Coisl. sec.

<sup>2</sup> ὅτι οὐκ ἀνθρωπίνῃ περιδρομῇ τοὺς ἐπισκόπους δεῖ προχειρίζεσθαι, ἀλλὰ κατ' ἐκλογὴν τοῦ ἐπὶ πάντων Θεοῦ add. editi antiqui et duo MSS. "that bishops should not be elected by human meddlesomeness but according to the selection of the God of all."

<sup>1</sup> As a nun she reckons herself with the clergy.

<sup>2</sup> Cf. Rom. 13. 4 : Θεοῦ γὰρ διάκονός ἐστίν σοι εἰς τὸ ἀγαθόν. εἰ δὲ τὸ κακὸν ποιῇς, φοβοῦ. οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ. Θεοῦ γὰρ διάκονός ἐστιν ἑκδικὸς εἰς ὀργὴν τῷ κακῷ πρᾶσσοντι.

## LETTER CCXC

in my very reputation whose injury becomes a common damage to the clergy."<sup>1</sup>

In view of these words, do you yourself, excellent sir, choose the reply you would have me make to her now, seeing that I have within my power some such decision as this—not to hand over the miscreants to the magistrates, yet neither to attempt to have them discharged if they have already been handed over. For long ago they have been told by the Apostle to fear the magistrate for their evil deeds, saying: "For he beareth not the sword in vain."<sup>2</sup> Therefore, just as to hand them over is not kind, so, on the other hand, to have them discharged is the act of one who supports wanton violence. But perhaps there might be a postponement of the case until our arrival; and then we shall show you that we are of no account, since there is no one who gives us obedience.

## LETTER CCXC

TO NECTARIUS<sup>3</sup>

MAY many blessings be upon those who urge your Honour to maintain a continuous correspondence

"For God is minister to thee for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God's minister: an avenger to execute wrath upon him that doth evil."

<sup>3</sup> Written in the episcopate. For a Nectarius, a layman of noble birth and high official position, with whom the present Nectarius may be identified, cf. Letters V and VI. The occasion of the present letter is an approaching election of chorepiscopi. Nectarius writes to urge the claims of a friend of his own. Basil courteously informs him that he welcomes testimony regarding the candidates from trustworthy sources,

τοῦ γράμματος. μὴ γὰρ οἷου συνηθείας ἔνεκεν λέγεσθαι παρ' ἡμῶν τὰ τοιαῦτα, ἀλλὰ ἐκ διαθέσεως ἀληθινῆς πλείστου ἀξίαν τίθεσθαι ἡμᾶς τὴν φωνὴν σου. τί γὰρ ἂν<sup>1</sup> ἐμοὶ Νεκταρίου γένοιτο τιμιώτερον, τοῦ ἐκ παιδὸς μὲν ἀπὸ τῶν καλλίστων ἡμῖν γνωρισθέντος, νῦν δὲ ἐκ παντοίας ἀρετῆς εἰς τοσοῦτον περιφανείας ἀναδραμόντος ; ὥστε μοι φίλων ἀπάντων φίλτατος ὁ σά μοι γράμματα διαφέρων.

Περὶ μέντοι τῆς τῶν προστησομένων τῆς συμμορίας ἐκλογῆς, εἰ μὲν ἀνθρώποις χαριζόμενος, ἢ ἱκεσίαις ἐνδιδούς, ἢ φόβῳ εἴκων ποιῶ τι, μήτε ταῦτα<sup>2</sup> ποιήσαιμι. οὐ γὰρ οἰκονόμος, ἀλλὰ κάπηλος ἔσομαι, τὴν δωρεὰν τοῦ Θεοῦ πρὸς ἀνθρωπίνας φιλίας διαμειβόμενος. εἰ δὲ αἱ μὲν διδόμεναι ψῆφοι παρὰ ἀνθρώπων δίδονται ἐκ τῆς ἔξωθεν ἐπιφανείας μαρτυρεῖν ἐχόντων, ἅπερ ἂν μαρτυρῶσιν, αἱ δὲ κρίσεις τῶν ἐπιτηδειοτέρων τῷ εἰδότητι τὰ ἀπόρρητα τῶν καρδιῶν παρὰ τῆς ἡμετέρας ταπεινώσεως ἐπιτρέπονται, τάχα τῷ παντὶ βέλτιον καταθέμενον τὴν μαρτυρίαν σπουδῆς μὲν καὶ διαστάσεως πάσης ὡς ὑπὲρ<sup>3</sup> οἰκείων τῶν μαρτυρηθέντων ἀφίστασθαι, προσεύχεσθαι δὲ τῷ Θεῷ μὴ λαθεῖν τὸ συμφέρον. οὕτω γὰρ οὐκέτι ἄνθρωπον τῆς ἐφ' ἐκάτερα ἐκβάσεως αἰτια-

<sup>1</sup> om. E.

<sup>2</sup> ταυτί editi antiqui.

<sup>3</sup> ὡς ὑπὲρ editi antiqui ; ὥσπερ MSS. et editi recentiores.



## LETTER CCXC

with us by letter. For do not think that such words are spoken by us in accordance with convention, but out of a true disposition on our part to value your words as of the greatest worth. For what could be held by me in greater honour than Nectarius, who from childhood was known by us for his noble qualities, and now through the exercise of every manner of virtue has risen to so high a place of eminence? Thus to me the dearest of all friends is he who conveys to me your letter.

However, regarding the election of men to take charge of districts,<sup>1</sup> if I should do anything by granting favours to men, or by yielding to importunities, or by making concessions to fear, may I never accomplish these things. For not a steward but a huckster shall I be if I barter the gift of God for human friendships. And if the votes that are cast are cast by men who can bring themselves to testify from outside appearances to whatever they may testify, but the selection of the more fit is turned over by our humble self to Him who knows the secrets of the heart, perhaps it is better for everyone, when he has deposited his testimony, to abstain from all canvassing and strife, as though his testimony had been given in behalf of private interests, and to pray to God that the general good may not remain hidden. For thus we shall no longer hold man responsible for

but he reserves for himself alone, after prayer for divine direction, the final selection. The chorepiscopi were a grade of priests between the bishops themselves and the ordinary priests or presbyters, *i.e.* suffragan bishops. Cf. Letter LIII with note.

<sup>1</sup> The Benedictine editors suggest that by *συμμορίας* is meant, not the whole diocese, but several districts assigned to a chorepiscopus.

σόμεθα, ἀλλὰ τῷ Θεῷ τὴν χάριν τῶν γινομένων εἰσόμεθα. καίτοι εἰ κατὰ ἄνθρωπον γίνεται ταῦτα, οὐδὲ γίνεται, ἀλλὰ μίμησις μὲν ἐστὶ, τῆς ἀληθείας δὲ <sup>1</sup> πᾶμπληθες ἀπολείπεται.

Σκέψαι δέ, ὅτι οὐδὲ μικρός τις παραπέπηγε κίνδυνος τῷ ἐκ παντὸς τρόπου τὸ ἑαυτοῦ κρατῆσαι φιλονεικοῦντι, μή ποτε τῶν ἁμαρτανομένων ἐφ' ἑαυτοὺς ἐλκύσωμεν τὴν μερίδα. πολλὰ γὰρ ἂν ἁμαρτηθεῖη καὶ παρὰ τῶν οὐκ ἂν προσδοκηθέντων <sup>2</sup> ποτέ, διὰ τὸ εὐκόλον τῆς ἀνθρωπίνης φύσεως. εἴτα ἰδίᾳ μὲν τοῖς φίλοις συμβουλευσαντες πολλάκις τὰ κράτιστα, καὶ ἂν ἀπίθανοι δόξωμεν τοῖς βουλευομένοις, οὐ χαλεπαίνομεν· ἐν οἷς δὲ οὐ βουλή ἀνθρώπων, ἀλλὰ κρίσις ἐστὶ Θεοῦ, μὴ καὶ τῶν τοῦ Θεοῦ κριμάτων προτιμηθέντες δυσχερανοῦμεν; εἰ μὲν οὖν παρὰ ἀνθρώπων δίδεται, τί χρὴ <sup>3</sup> παρ' ἡμῶν αἰτεῖν, ἀλλ' οὐχὶ αὐτὸν παρ' ἑαυτοῦ λαμβάνειν; εἰ δὲ παρὰ Κυρίου, εὐχέσθαι προσῆκεν, ἀλλ' οὐχὶ ἀγανακτεῖν· καὶ ἐν τῇ εὐχῇ μὴ τὸ ἴδιον θέλημα αἰτεῖν, ἀλλ' ἐπιτρέπειν τῷ οἰκονομοῦντι τὸ συμφέρον Θεῷ. ὁ δὲ Θεὸς ὁ ἅγιος ἀπαγάγοι πᾶσαν πείραν λυπηρῶν πραγμάτων ἀπὸ τοῦ οἴκου ὑμῶν, καὶ αὐτῷ τε σοὶ καὶ πᾶσι τοῖς προσήκουσί σοι ἄνοσον καὶ ἀβλαβῇ ἐν <sup>4</sup> πάσῃ εὐθηνίᾳ τὸν βίον ἐπιμετρήσειεν.

the result either way, but we shall be grateful to God for what takes place. However, if these things take place by man's agency, they do not take place at all, but we have an imitation, though it falls utterly short of the truth.

And consider that no small danger closes in on him who strives by any and every means to win his purpose, lest some time we draw to ourselves the party of those who sin. For many sins might be committed even by those who would never have been expected to commit them, through the easy-going way of human nature. Then again, while in our private affairs, when we have given advice, and often the best, to our friends, even if we seem to those who are asking our advice to have made out a poor case, we are not angry; but in matters wherein there is no human counsel but God's judgment, if we are not preferred over even God's decisions shall we be indignant? If, then, the decision is given by men, why need we ask ourselves for it instead of having a man take it from himself? But if it is from the Lord, we should pray, but we should not be vexed; and in our prayer we should not ask for our personal desire but should commit the matter to God, who dispenseth what is best. And may the Holy God conduct every experience of sad events away from your home, and mete out to yourself and to all related to you life without sickness and without harm in all prosperity.

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<sup>1</sup> *μίμησις* . . . δὲ] *μίμησις μέν ἐστι τῆς ἀληθείας, αὐτῆς δὲ τῆς ἀληθείας* E, editi antiqui.

<sup>2</sup> *προσδοκωμένων* tres MSS. recent.

<sup>3</sup> *χρῆμα* E.

<sup>4</sup> om. E, duo MSS.

## CCXCI

Τιμοθέῳ χωρεπισκόπῳ

Καὶ τὸ πάντα γράφειν ὅσα φρονῶ οὔτε τῷ μέτρῳ τῆς ἐπιστολῆς ὁρῶ συμβαῖνον οὔτε ἄλλως πρέπον τῷ τῆς προσηγορίας εἶδει, καὶ τὸ σιωπῇ παρελθεῖν μικροῦ καὶ ἀδύνατόν ἐστί μοι, δικαίῳ θυμῷ τῷ κατὰ σοῦ φλεγμαινούσης μοι<sup>1</sup> τῆς καρδίας. μέσην οὖν βαδιούμαι, τὰ μὲν γράφων, τὰ δὲ παρείς. καθάψασθαι γάρ σου βούλομαι, εἰ θέμις ἐστίν, ἐν ἰσηγορίᾳ φιλικῇ.

Εἰ εἰ<sup>2</sup> Τιμόθεος ἐκεῖνος, ὃν ἐκ παιδὸς οἶδαμεν τοσοῦτον πρὸς τὴν ὀρθότητα καὶ τὸν κατησκημένον βίον τῷ τόνῳ χρώμενον, ὥστε ἐγκαλεῖσθαι τὴν ἐν<sup>3</sup> τούτοις ἀμετρίαν, ἀποστὰς νῦν<sup>4</sup> τοῦ σκοπεῖν πάντα τρόπον ὃ τι χρὴ ποιοῦντα τῷ Θεῷ προσοικειοῦσθαι, ἀποβλέπεις πρὸς τὰ τῷ δεῖνι δοκοῦντα περὶ σοῦ, καὶ τῆς ἐτέρων γνώμης τὴν ζωὴν ἔχεις ἐξηρητημένην, καὶ ὅπως μὴ φίλοις ἄχρηστος, μηδὲ ἐχθροῖς ἥς καταγέλαστος ἐνθυμῇ, καὶ τὴν παρὰ πολλῶν αἰσχύνην, ὡς δεινόν τι, φοβῇ, καὶ οὐκ ἐννοεῖς, ὅτι ἐν ὅσῳ περὶ ταῦτα τρίβῃ, λανθάνεις σεαυτὸν τῆς προηγουμένης ζωῆς ἀμελῶν; ὅτι γὰρ οὐκ ἐγχωρεῖ ἀμφοτέρων ὁμοῦ

<sup>1</sup> μοῦ E.<sup>3</sup> ἐπὶ E, duo MSS.<sup>2</sup> εἰ add. Capps.<sup>4</sup> om. Med.

<sup>1</sup> Placed in the episcopate. For the term chorepiscopus, cf. Letter LIII and note, also Letter CCXC with notes. Cf. also article "Chorévêques" in Cabrol's *Dict. d'Arch. Crét. et*

## LETTER CCXCI

## LETTER CCXCI

### TO TIMOTHEUS, THE CHOREPISCOPUS <sup>1</sup>

Now to write all that I have in mind I not only regard as neither compatible with the limits of my letter nor in general suitable to that mode of address, but also to pass by in silence is almost impossible for me, since my heart is aflame with righteous indignation against you. So I shall travel a middle course, writing some things, passing over others. For I wish to rebuke you, if it is proper, in the language of a friend and an equal.

If you are that Timotheus whom we have known from childhood as being so intent upon the upright and ascetic life as to be accused of lack of moderation in these matters, are you now, having abandoned the consideration of that which you must by all means do in order to be united with God, looking to what So-and-so thinks of you? and do you keep your life dependent on the opinions of others? and are you taking thought how you may not only not be useless to friends but also not a laughing-stock to enemies, either? and do you fear disgrace in the eyes of many as something dreadful? and do you not understand that, in so far as you waste time in these things, you are, unwittingly, neglecting the higher life? For the divine Scriptures are full of

*de Lit.* This Timotheus is probably to be identified with the Timotheus of Letter XXIV.

This letter is in the nature of a sermon based on Matt. 6. 19-25, but especially 24: "No man can serve two masters, for either he will hate the one, and love the other: or he will hold to the one, and despise the other. You cannot serve God and Mammon."

περιγενέσθαι, τῶν τε κατὰ τὸν κόσμον τοῦτον πραγμάτων καὶ τῆς κατὰ Θεὸν πολιτείας, πλήρεις μὲν αἱ θεῖαι Γραφαὶ ὧν ἐδίδαξαν<sup>1</sup> ἡμᾶς· πλήρης δὲ καὶ αὐτὴ ἡ φύσις τῶν τοιούτων ὑποδειγμάτων ἐστίν. ἔν τε γὰρ τῇ κατὰ τὸν νοῦν ἐνεργείᾳ δύο νοῆσαι κατὰ ταῦτ' οὖν νοήματα παντελῶς ἀμύχανον, ἔν τε ταῖς κατὰ τὴν αἴσθησιν ἀντιλήψεσι δύο φωνὰς ὁμοῦ προσπιπτούσας ταῖς ἀκοαῖς δέχεσθαι ἐν ταύτῳ καὶ διακρίνειν ἀδύνατον· καὶ τοῦτο δύο ἀκουστικῶν πόρων ἡμῖν ἀνεωγμένων. ὀφθαλμοὶ δέ, ἂν μὴ ἀμφοτέρωτεροι πρὸς ἓν τι τῶν ὁρατῶν ἀποταθῶσιν, ἐνεργεῖν τὸ ἑαυτῶν ἀκριβῶς οὐ δύνανται. καὶ ταῦτα μὲν τὰ παρὰ τῆς φύσεως· τὰ δὲ ἐκ τῶν Γραφῶν σοι διηγείσθαι οὐχ ἡττόν ἐστι καταγέλαστον ἢ γλαυκα, φησίν,<sup>2</sup> Ἀθηναίοις ἄγειν.

Τί οὖν τὰ ἄμικτα μίγνυμεν, θορύβους πολιτικούς καὶ εὐσεβείας ἄσκησιν, ἀλλ' οὐχὶ ἀποστάντες τῶν θορύβων καὶ τοῦ πράγματα<sup>3</sup> ἔχειν καὶ παρέχειν ἐτέροις, ἡμῶν αὐτῶν γινόμεθα, καὶ ὃν πάλαι ὑπεθέμεθα τῆς εὐσεβείας σκοπὸν βεβαιοῦμεν τῷ ἔργῳ, καὶ δείκνυμεν τοῖς ἐπηρεάζειν ἡμῖν βουλομένοις, ὅτι οὐκ ἔστιν ἐπ' αὐτοῖς τὸ λυπεῖν ἡμᾶς ὅταν ἐθέλωσι; τοῦτο δὲ ἔσται ἐπειδὰν πάσης λαβῆς ἐλευθέρους ἑαυτοὺς ἀποδείξωμεν. καὶ ταῦτα μὲν εἰς τοσοῦτον. εἴη δὲ ἡμᾶς ποτε καὶ ἐν ταύτῳ γενέσθαι καὶ ἀκριβέστερον βουλευσασθαι περὶ τῶν συμφερόντων ταῖς ψυχαῖς

<sup>1</sup> πλήρεις . . . ἐδίδαξαν] πλήρης μὲν ἡ θεία Γραφή ὧν ἐδίδαξεν ἡμᾶς quatuor MSS.

<sup>2</sup> φασίν E et alius.

<sup>3</sup> καὶ τοῦ πράγματα] τῶν πραγμάτων editi antiqui et nonnulli MSS.

## LETTER CCXCI

admonitions which teach us that it is not granted to excel in both things at the same time—the affairs of this world, and life in God; and Nature herself is also full of examples to this effect. For both in the activity of the mind it is altogether impossible to think two thoughts at the same time, and in the perception of our senses, when two sounds fall on the ears simultaneously, it is impossible to receive and to distinguish them at the same time; and this is so although our two passages for hearing are open. The eyes, likewise, unless both are concentrated upon the same visible object, cannot exercise their function accurately. Now these are illustrations taken from Nature; but to present to you those derived from the Scriptures is no less ridiculous than, as the saying goes, “to bring owls to Athens.”<sup>1</sup>

Why, then, do we attempt to mingle things that cannot be mingled—the turmoils of civil life and the exercise of piety, instead of by withdrawing from the turmoils and from having trouble ourselves and causing it to others, and becoming our own masters, thus confirming by deed the aim of the religious life which we long ago set before ourselves, and showing those who wish to calumniate us that it is not within their power to hurt us when they wish? And this will take place as soon as we show ourselves immune from every attack. So much for this. But if we could only meet some day and take more accurate counsel about that which is of benefit to our souls,

<sup>1</sup> i.e. do something superfluous, like our “bring coals to Newcastle”; cf. Arist. *Birds*, 301: τίς γλαῦκ' Ἀθῆνας ἡγάγειν; As the bird of Athena it is the symbol on most Athenian coins.

## COLLECTED LETTERS OF SAINT BASIL

ἡμῶν, ἵνα μὴ ἐν τῇ περὶ τῶν ματαίων φροντίδι καταληφθῶμεν τῆς ἀναγκαίας ἐξόδου ἐπελθούσης ἡμῖν.

Τοῖς δὲ ἀποσταλεῖσι παρὰ τῆς ἀγάπης σου ὑπερήσθην, οἷς ὑπῆρχε μὲν ἡδίστοις εἶναι καὶ κατὰ τὴν ἑαυτῶν φύσιν· πολλαπλασίονα δὲ τὴν ἡδονὴν ἐνεποιεῖ<sup>1</sup> ἡ προσθήκη τοῦ ἀποστείλαντος. τὰ δὲ ἀπὸ τοῦ Πόντου κηροὺς καὶ ἄκοπα, ἡδέως δέξαι, ὅταν ἀποστείλωμεν· νῦν γὰρ ἡμῖν οὐ παρὴν.

### CCXCII

#### Παλλαδίῳ

Τὸ ἡμισυ τῆς ἐπιθυμίας ἡμῶν ἐξεπλήρωσεν ὁ ἅγιος Θεός, οἰκονομήσας τὴν συντυχίαν τῆς κοσμιωτάτης ἀδελφῆς ἡμῶν τῆς συμβίου σου. δυνατὸς δὲ παρασχεῖν καὶ τὸ λειπόμενον, ὥστε ἰδόντας<sup>2</sup> ἡμᾶς καὶ τὴν σὴν εὐγένειαν, τελείαν ἀποδοῦναι τῷ Θεῷ τὴν χάριν. ἐν πολλῇ γὰρ ἔσμεν ἐπιθυμία, μάλιστα νῦν, ὅτε ἡκούσαμεν τετιμῆσθαί σε τῇ μεγάλῃ τιμῇ, τῷ ἀθανάτῳ ἐνδύματι, ὃ περισχόν<sup>3</sup> ἡμῶν τὴν ἀνθρωπότητα,

<sup>1</sup> ἐποιεῖ editi antiqui.

<sup>2</sup> εἰδότες E, Harl.

<sup>3</sup> περιέχον E, editi antiqui.

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<sup>1</sup> Letters CCXCII to CCCLXVI are included by the Benedictine editors in a "Classis Tertia." This third and last division of Basil's letters contains those which in their opinion cannot be dated. Naturally, all doubtful and some plainly spurious letters are to be found here. Many of the letters of this group are translated into English here for the first time.



## LETTER CCXCII

that we may not be found engrossed in concern for foolish things when the inevitable departure comes upon us!

I was very much pleased with the gifts sent me by your Charity, which even by their nature were indeed very pleasing; but the added fact of the sender made the pleasure many times as great. But as gifts from the Pontus kindly accept some beeswax and restoratives, when we send them; for at present we have none at hand.

## LETTER CCXCII

To PALLADIUS <sup>1</sup>

ONE half of our desire the holy God has fulfilled, by having effected the meeting with our most modest sister, your wife. But He is able to furnish also what is left, so that we may see your Nobility <sup>2</sup> as well and give complete thanks to God. For we are in great longing, especially now that we have heard that you have been honoured with the great honour, even the immortal garment,<sup>3</sup> which, when it has en-

The date of the present letter is unknown. If the Palladius here is the same as he who wrote to St. Athanasius about A.D. 371, informing him that a number of the monks of Caesarea in Cappadocia were turned against Basil, and begging Athanasius to counsel the unruly brethren to cease their opposition to the doctrine of their bishop, this letter must be placed before A.D. 371, since here Palladius is not yet a priest, having just received baptism. But the name Palladius was common at this time.

<sup>2</sup> A common title of address at this period, usually for laymen and laywomen of high rank.

<sup>3</sup> *i.e.* Christianity.

## COLLECTED LETTERS OF SAINT BASIL

τὸν ἐν τῇ σαρκὶ θάνατον ἐξηφάνισε καὶ κατεπόθη  
τὸ θνητὸν ἐν τῷ τῆς ἀφθαρσίας ἐνδύματι.

Ἐπειδὴ οὖν οἰκεῖον μὲν σε ἑαυτῷ<sup>1</sup> ὁ Κύριος  
διὰ τῆς χάριτος ἐποίησεν, ἡλλοτρίωσε δὲ πάσης<sup>2</sup>  
τῆς ἀμαρτίας, ἡνοιξε δὲ βασιλείαν οὐρανῶν, καὶ  
ὁδοὺς τὰς ἀπαγούσας πρὸς τὴν ἐκεῖ μακαριότητα  
ὑπέδειξε, παρακαλοῦμέν σε, ἄνδρα τοσοῦτον  
φρονήσει τῶν λοιπῶν ὑπερέχοντα, λελογισμένως  
τὴν χάριν δέξασθαι, καὶ πιστὸν φύλακα γενέσθαι  
τοῦ θησαυροῦ, πάσῃ ἐπιμελείᾳ τηροῦντα τῆς  
βασιλικῆς παρακαταθήκης τὴν φυλακὴν, ἵνα  
ἄσυλον τὴν σφραγίδα διασωσάμενος παραστῇς  
τῷ Κυρίῳ ἐκλάμπων ἐν τῇ λαμπρότητι τῶν  
ἀγίων, μηδένα σπῖλον ἢ ρυτίδα ἐμβαλὼν<sup>3</sup> τῷ  
καθαρῷ τῆς ἀφθαρσίας ἐνδύματι, ἀλλ' ἐν πᾶσι  
τοῖς μέλεσι τὸν ἀγιασμὸν διασώζων, ὡς Χριστὸν  
ἐνδυσάμενος. ὅσοι γάρ, φησὶν, εἰς Χριστὸν  
ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. ἔστω οὖν  
πάντα τὰ μέλη ἁγία, ὥστε πρέποντα εἶναι  
σκέπεσθαι τῷ ἀγίῳ καὶ φωτεινῷ περιβλήματι.

## CCXCIII

Ἰουλιανῷ<sup>4</sup>

Πῶς σοι τὸν ἐν μέσῳ τοῦτον χρόνον τὸ σῶμα  
ἔσχεν; εἰ καθαρῶς ἀπέλαβες τῆς χειρὸς τὴν

<sup>1</sup> μὲν σε ἑαυτῷ] σεαυτῷ editi antiqui; μὲν σε αὐτῷ Harl. et Paris.

<sup>2</sup> παλαιᾶς Harl.

<sup>3</sup> ἐπιβάλλον quinque MSS.

<sup>4</sup> ἡθικὴ πᾶν ὥραία "a beautiful moral letter" add. E et Med.

## LETTER CCXCIII

wrapped our humanity, annihilates death in the flesh and swallows up mortality in the garment of incorruptibility.

Since, then, the Lord has made you His very own through His grace, and has alienated you from all sin, and has opened the kingdom of Heaven, and has pointed out paths leading to the bliss of the next world, we exhort you, a man so pre-eminent over others in prudence, to receive the grace circumspectly, and to become a faithful guardian of the treasure, keeping guard with all diligence over the royal deposit, in order that having preserved the seal inviolate you may stand before the Lord resplendent in the brightness of the saints, having brought no stain or wrinkle upon the pure garment of incorruptibility, but in all your members preserving holiness, inasmuch as you have put on Christ. "For," he says, "as many of you as have been baptized in Christ, have put on Christ."<sup>1</sup> Therefore let all your members be holy, so that they may be worthy of being clothed in that holy and resplendent covering.

## LETTER CCXCIII

TO JULIAN <sup>2</sup>

How has your health been since last I saw you? Have you entirely recovered the use of your hand?

<sup>1</sup> Gal. 3. 27.

<sup>2</sup> Probably the same Julian as the one mentioned in Letter XXI. If Leontius of Letter XXI, and consequently of Letters XX and XXXV, is to be identified with "the good Julian" (cf. Letter XXI, note), the present letter should be dated about 365, as being of the same correspondence. It is to be noted

ἐνέργειαν ; πῶς δὲ τὰ λοιπὰ τοῦ βίου πράγματα ; εἰ κατὰ γνώμην χωρεῖ σοι, ὥσπερ εὐχόμεθα καὶ ὡς ἔστιν ὀφειλόμενον τῇ σῇ προαιρέσει ; καὶ γὰρ οἷς μὲν εὐκολος πρὸς μεταβολὴν ἢ διάνοια, τούτοις οὐδὲν ἀπεικὸς καὶ τὸν βίον εἶναι μὴ τεταγμένον, οἷς δὲ πεπηγυῖα ἢ γνώμη, καὶ ἀεὶ ἐστῶσα καὶ ἡ αὐτή, τούτοις<sup>1</sup> ἀκόλουθον συμφώνως τῇ προαιρέσει τὴν ζωὴν διεξάγειν. τῷ ὄντι γὰρ κυβερνήτη<sup>2</sup> μὲν οὐκ ἐφείται<sup>3</sup> γαλήνην ποιεῖν ὅτε βούλεται, ἡμῖν δὲ ἀκύνονα ἑαυτοῖς καθιστᾶν τὸν βίον καὶ πάνυ ῥάδιον, ἐὰν τοὺς ἔνδοθεν ἐκ τῶν παθῶν ἐπανισταμένους ἡμῖν θορύβους κατασιγάσωμεν, καὶ τῶν ἔξωθεν προσπιπτόντων ὑψηλότεραν τὴν γνώμην καταστησώμεθα. καὶ γὰρ οὔτε ζημίαι, οὔτε ἀρρωστίαι, οὔτε αἱ λοιπαὶ δυσχέρειαι τοῦ βίου, ἄψονται τοῦ σπουδαίου, ἕως ἂν ἔχη τὴν διάνοιαν τῷ Θεῷ, ἐμπορευομένην,<sup>4</sup> καὶ τὸ μέλλον ἀποσκοποῦσαν, καὶ τῆς χαμόθεν ἐγειρομένης ζάλης κούφως καὶ εὐσταλῶς ὑπεραίρουσαν. ἐπεὶ οἱ γε σφοδρῶς ταῖς τοῦ βίου μερίμναις κατειλημμένοι, οἷον ὄρνιθες πολύσαρκοι εἰκῇ τὸ πτερόν ἔχοντες, κάτω που σύρονται μετὰ τῶν βοσκημάτων.

Σὲ δὲ τοσοῦτον ἰδεῖν ὑπὸ τῶν πραγμάτων<sup>5</sup> ἐπετράπημεν, ὅσον οἱ ἐν πελάγει ἀλλήλους παραμβόμενοι. πλὴν ἀλλ', ἐπειδὴ καὶ ἐξ ὄνυχος ἔστιν ὅλον γνωρίσαι τὸν λέοντα, ἐκ βραχείας τῆς

<sup>1</sup> τούτους Regius sec. et Coisl. sec.

<sup>2</sup> κυβερνήτην Regius sec.

<sup>3</sup> ἐφίεται Regius sec. et duo alii.

<sup>4</sup> ἐμπολιτευομένην Med. ; συμπορευομένην editi antiqui.

<sup>5</sup> ἰδεῖν add. E.

## LETTER CCXCIII

How are the other affairs of life? Do they proceed according to your wish, as we pray and as is due to your high purpose? For while those whose intentions are prone towards change also, and not unnaturally, lead lives which are unordered, yet those whose minds are fixed, being both ever constant and the same, consequently pass their existence in harmony with their purpose. For in truth it is not within a helmsman's power to make a calm whenever he wishes, but for us it is quite easy to render our lives unruffled, if we but still the disturbances that arise within us from the passions, and if we but set our will above those things that fall upon us from without. For neither losses nor illness nor the other inconveniences of life shall touch the virtuous man, so long as he keeps his mind on God, keeps it moving onward, gazing steadily upon the future, and surmounting easily and dexterously the storms that arise from earth. For those who are held firmly in the grip of the cares of life are like fat birds who have wings to no avail—they are carried along somewhere below along with the cattle.

But as for you, we have been permitted to behold you as strong when harassed by troubles as are swimmers who race with one another in the sea. Moreover, since even from a claw<sup>1</sup> it is possible to recognize the whole lion, from this brief experience

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that the three letters (XX, XXI, and XXXV) have much in common. The person addressed is, in every case, a learned man, a Christian, and a very close friend of St. Basil. Furthermore, the subject-matter of the three letters is the same in this—Basil is most anxious to have the person addressed remember him and write to him more often.

<sup>1</sup> Cf. Vol. I, p. 93, note 4.

## COLLECTED LETTERS OF SAINT BASIL

πέρας ἡγούμεθά σε ἱκανῶς ἐγνωκέναι. ὅθεν καὶ μέγα ποιούμεθα τὸ ἐν λόγῳ σέ τινι τὰ καθ' <sup>1</sup> ἡμᾶς τίθεσθαι καὶ μὴ ἀπείναί σου τῆς διανοίας, ἀλλὰ διηνεκῶς σοι συνεῖναι διὰ τῆς μνήμης. δεῖγμα δὲ μνήμης τὸ γράφειν· ὅπερ ὅσῳ ἂν συνεχέστερον ποιῇς, τοσούτῳ πλέον ἡμῖν χαριῇ.

## CCXCIV

Φήστω καὶ Μάγνῳ <sup>2</sup>

Πρέπει μὲν πού καὶ πατράσι παίδων ἰδίων πρόνοια καὶ γεωργοῖς φυτῶν ἢ σπερμάτων ἐπιμέλεια, καὶ διδασκάλοις μαθητῶν φροντίς, μάλιστα ὅταν δι' εὐφυΐαν βελτίους ἐφ' ἑαυτοῖς ὑποφαίνουσι <sup>3</sup> τὰς ἐλπίδας. χαίρει γὰρ πονῶν <sup>4</sup> καὶ γεωργός, ἀδρυνομένων αὐτῷ <sup>5</sup> τῶν ἀσταχύων ἢ τῶν φυτῶν αὐξανομένων, εὐφραίνουσι δὲ καὶ μαθηταὶ διδασκάλους, καὶ παῖδες πατέρας, οἱ μὲν πρὸς ἀρετὴν, οἱ δὲ πρὸς αὕξησιν ἐπιδιδόντες. ἡμεῖς δὲ τοσοῦτον μείζονα μὲν ἐφ' ὑμῖν ἔχομεν τὴν φροντίδα, κρείττονα δὲ τὴν ἐλπίδα, ὅσον εὐσέβεια πάσης μὲν τέχνης, πάντων δὲ ζώων ὁμοῦ καὶ καρπῶν ἐστὶν ἀμείνων, ἣν ἐν ἀπαλαῖς ἔτι καὶ καθαραῖς ταῖς ὑμετέραις ψυχαῖς ῥιζωθεῖσαν ὑφ' ἡμῶν καὶ τραφεῖσαν ἰδεῖν εὐχόμεθα καὶ προελθούσαν εἰς ἀκμὴν τελείαν καὶ εἰς καρποὺς ὠραίους, συλλαμβανομένης ἡμῶν ταῖς εὐχαῖς τῆς ὑμετέρας φιλομαθείας. εὖ γὰρ ἴστε καὶ τὴν ἡμετέραν εἰς ὑμᾶς εὐνοίαν καὶ τὴν τοῦ

<sup>1</sup> τινι τὰ καθ'] τὸ καθ' Regius sec. et Coisl. sec.

## LETTER CCXCIV

we believe that we have come to know you sufficiently. Wherefore, we deem it of great importance that you give our affairs some consideration, and that they be not absent from your thoughts but be with you constantly in memory. But a proof of remembrance is writing, and the more frequently you do this, so much the more will you please us.

## LETTER CCXCIV

TO FESTUS AND MAGNUS

It is fitting assuredly that fathers should provide for their children, and farmers should care for plants or seeds, and that teachers should be solicitous for their pupils, especially when through natural ability they show in themselves the hope of better things. For a farmer also rejoices in labour, as his corn ripens or his plants grow, and pupils give joy to teachers and children to fathers, as the former advance in virtue, the latter in stature. But the solicitude we have for you is by so much the greater, and the hope we have for you is by so much the higher, as religion is higher than every art, and higher than all living things and fruits alike; this religion, which was by us emplanting in your souls while they were still tender and pure and there nurtured, we pray we may behold advanced to full maturity and to timely harvests, your love of learning being assisted by our prayers. For you know full well that both our good-

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<sup>2</sup> ὥστε ἐπιτείνειν τὴν πρὸς τὰ κρείττονα μάθησιν add. tres MSS. "In order to incite their desire to learn better things."

<sup>3</sup> ὑποφαίνωσι duo Regii MSS. et Coisl. recent.

<sup>4</sup> πονῶ E.

<sup>5</sup> αὐτῶν editi antiqui.

Θεοῦ συνεργίαν ταῖς ὑμετέραις ἐναποκεῖσθαι γνῶμαις, ὧν πρὸς τὸ δέον εὐθυνομένων, Θεὸς συνεργὸς καλούμενος παρέσται καὶ ἄκλητος, καὶ πᾶς φιλόθεος ἄνθρωπος πρὸς διδασκαλίαν αὐτ-επάγγελτος. ἀνίκητος γὰρ ἡ προθυμία τῶν διδάσκειν τι χρήσιμον δυναμένων, ὅταν αἱ τῶν μανθανόντων ψυχαὶ πάσης καθαρεύωσιν ἀντι-τυπίας.

Οὐκοῦν οὐδὲ σώματος κωλύει χωρισμός, τοῦ δημιουργήσαντος ἡμᾶς δι' ὑπερβολὴν σοφίας καὶ φιλανθρωπίας μὴ συμπεριορίσαντος τοῖς σώμασι τὴν διάνοιαν, μήτε μὴν τῇ γλώττῃ τῶν λόγων τὴν δύναμιν, δόντος δέ τι πλεῖον καὶ ἀπὸ τοῦ χρόνου τοῖς ὠφελεῖν δυναμένοις, ὥς μὴ μόνον τοῖς μακρὰν διεστηκόσιν, ἀλλὰ δὴ καὶ τοῖς λίαν ὀψιγόνοις παραπέμπειν δύνασθαι τὴν διδασκαλίαν. καὶ τοῦτον ἡμῖν ἡ πείρα πιστοῦται τὸν λόγον, ἐπεὶ περ οἱ τε πολλοῖς πρότερον ἔτεσι γενόμενοι διδάσκουσι τοὺς νέους, σωζομένης ἐν γράμμασι τῆς διδασκαλίας· ἡμεῖς τε κεχωρισμένοι τοσοῦτον τοῖς σώμασι, τῇ διανοίᾳ σύνεσμεν αἰεὶ, καὶ προσομιλοῦμεν ῥαδίως, τῆς διδασκαλίας οὔτε ὑπὸ γῆς οὔτε θαλάσσης κωλυομένης, εἴ τίς<sup>1</sup> ἐστὶν ὑμῖν τῶν ἰδίων ψυχῶν φροντίς.

<sup>1</sup> εἴ τις ἐστίν] ἥ τις ἐστίν E.



## LETTER CCXCIV

will towards you and the co-operation of God are stored away in your minds, and when these are directed towards the right, then God, called the Co-operator, will be present even though unbidden, and every lover of God likewise, ready of his own accord to give instruction. For unconquerable is the zeal of those who are able to teach something useful, when the souls of those who learn are cleared of every obstruction.

Now not even separation in body is a hindrance, since He who made us in the fullness of His wisdom and kindness did not limit thought by the body, nor power of speech by the tongue, but gave a greater power even from the standpoint of time to those who are able to benefit others, so that they are able to hand on their instruction not alone to those who are a long distance away, but also to very remote later generations. And experience confirms this statement of ours, since those who were born many years ago still teach the youth, their learning being preserved in writing; and we, although so separated from you in body, are always united with you in thought, and converse easily with you, since teaching is not hindered by land or by sea, if you have any concern at all for your own souls.

## CCXCV

Μονάζουσι <sup>1</sup>

Ἑγούμαι μὲν μηδεμιᾶς ἐτέρας ὑμᾶς τῇ τοῦ Θεοῦ χάριτι παρακλήσεως δεῖσθαι, μετὰ τοὺς λόγους οὓς δι' ἡμῶν αὐτῶν ἐποιησάμεθα πρὸς ὑμᾶς, παρακαλοῦντες ὑμᾶς πάντας τὴν ἐπὶ τὸ αὐτὸ ζῶην καταδέξασθαι εἰς μίμημα τῆς ἀποστολικῆς πολιτείας, ὃ καὶ ἐδέξασθε ὡς ἀγαθὸν δίδαγμα, καὶ ἡὺχαριστήσατε δι' αὐτὸ τῷ Κυρίῳ. ἐπεὶ οὖν οὐχὶ ῥήματα ἦν τὰ παρ' ἡμῶν λαληθέντα, ἀλλὰ διδάγματα εἰς ἔργον προελθεῖν <sup>2</sup> ὀφείλοντα ἐπὶ ὠφελείᾳ μὲν ὑμῶν τῶν ἀνεχομένων, ἐπ' ἀναπαύσει δὲ ἡμετέρα τῶν ὑποθεμένων τὴν γνώμην, εἰς δόξαν δὲ καὶ ἔπαινον τοῦ

<sup>1</sup> πρὸς μονάζοντας, δι' ἧς ἐπιστηρίζει αὐτοὺς πρὸς τὴν ἐν Χριστῷ πολιτείαν καὶ πίστιν "To monks, by which he causes them to rely on life and faith in Christ" Regius 2897 et Coisl. sec.; καὶ φησιν ὅτι ἡ πίστις ἐστὶν ἡ σώζουσα διὰ ἀγάπης ἐνεργουμένη "And he says that it is faith working through love that saves" add. editi.

<sup>2</sup> προσελθεῖν E; ἐλθεῖν editi antiqui.

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<sup>1</sup> Very probably the monks of the monastery founded by Basil in the Pontus in 358, with whom, even after his elevation to the archbishopric of Caesarea, he remained in close touch. This letter was written about 370, according to the following hypothesis: In Letter CCXCII Palladius was linked with the monk Palladius of Letters CCLVIII and CCLIX, and with the monk Palladius who addressed a letter to Athanasius about 371 to inform him that a number of the monks of Caesarea had turned against Basil, and to beg him to reprove the unruly brethren. The present letter supplements this idea. The "our most beloved brother" of this letter is probably the

## LETTER CCXCV

## LETTER CCXCV

### TO MONKS <sup>1</sup>

I THINK that, by the grace of God, you need no other exhortation, after the words which we in person addressed to you, when we exhorted you all to accept the community life in imitation of the apostolic manner of living, a proposal which you received as good doctrine and for which you gave thanks to the Lord. Since, then, the things which were spoken by us were not mere words but teachings which were due to pass into deeds for the benefit of you who submissively accepted them, and for the consolation of us who proposed the plan, and to the glory and praise of

same Palladius. Thus his life would run as follows: A rich pagan, or more likely an unbaptized Christian, he married a Christian woman and met Basil. A warm friendship arose between them and Palladius was baptized (Letter CCXCII). His wife dying or an agreement having been reached, he joined the religious community in the Pontus, where he was sent "to rouse the lethargy" of the monks and to report to Basil on those of Arian leanings (Letter CCXCV). Dismayed by the advance of Arianism among the monks of the archbishopric, he wrote to Athanasius asking him to counsel the monks to cease from opposing the doctrine of Basil (Athanasius, *Ep. ad Pallad.* P.G. XXVI, 1167). Again later, as an emissary of Basil to monks harassed by heresy, he goes, in company with the Italian monk Innocent, to the Mount of Olives (Letters CCLVII and CCLVIII). Thus the dates of these various letters would be—

Letter CCXCII; before 370, the year of Basil's elevation.

Letter CCXCV; shortly before 370.

Letter to Palladius; about 371.

Letter CCLVII; about 377.

Letter CCLVIII; about 377.

Χριστοῦ, οὗ τὸ ὄνομα ἐπικέκληται ἐφ' ἡμᾶς, τούτου χάριν ἀπέστειλα τὸν ποθεινότατον ἡμῶν ἀδελφόν, ἵνα καὶ τὸ πρόθυμον γνωρίσῃ, καὶ τὸ νωθρὸν διεγείρῃ, καὶ τὸ ἀντιτεῖνον φανερὸν ἡμῖν καταστήσῃ.

Πολλὴ γὰρ ἡ ἐπιθυμία καὶ ἰδεῖν ὑμᾶς συνηγμένους, καὶ ἀκοῦσαι περὶ ὑμῶν ὅτι οὐχὶ τὸν ἀμαρτυρον ἀγαπᾶτε βίον, ἀλλὰ μᾶλλον καταδέχεσθε πάντες καὶ φύλακες τῆς ἀλλήλων ἀκριβείας εἶναι καὶ μάρτυρες τῶν κατορθουμένων. οὕτω γὰρ ἕκαστος καὶ τὸν ἐφ' ἑαυτῷ μισθὸν τέλειον ἀπολήψεται<sup>1</sup> καὶ τὸν ἐπὶ τῇ τοῦ ἀδελφοῦ προκοπῇ· ὃν καὶ λόγῳ καὶ ἔργῳ παρέχεσθαι ὑμᾶς<sup>2</sup> ἀλλήλοις προσήκει ἐκ τῆς συνεχοῦς ὁμιλίας καὶ παρακλήσεως. ἐπὶ πᾶσι δὲ παρακαλοῦμεν μεμνηῖσθαι ὑμᾶς τῆς τῶν πατέρων πίστεως, καὶ μὴ σαλεύεσθαι ὑπὸ τῶν ἐν τῇ ὑμετέρᾳ<sup>3</sup> ἡσυχίᾳ περιφέρειν ὑμᾶς ἐπιχειρούντων, εἰδότας<sup>4</sup> ὅτι οὔτε πολιτείας ἀκρίβεια καθ' ἑαυτήν, μὴ διὰ τῆς εἰς Θεὸν πίστεως πεφωτισμένη, ὠφέλιμος, οὔτε ὀρθὴ ὁμολογία, ἀγαθῶν ἔργων ἄμοιρος οὔσα, παραστήσῃ ἡμᾶς δυνήσεται τῷ Κυρίῳ· ἀλλὰ δεῖ ἀμφοτέρα συνεῖναι, ἵνα ἄρτιος ᾖ<sup>5</sup> ὁ τοῦ Θεοῦ ἄνθρωπος, καὶ μὴ κατὰ τὸ ἐλλεῖπον χωλεῦν ἡμῶν ἡ ζωὴ. πίστις γάρ ἐστιν ἡ σώζουσα ἡμᾶς, ὥς φησιν ὁ ἀπόστολος, δι' ἀγάπης ἐνεργουμένη.

<sup>1</sup> λήψεται E et alius.

<sup>2</sup> παρσχέσθαι ὑμᾶς E et duo alii.

<sup>3</sup> ἡμετέοι E, editi antiqui.

<sup>4</sup> εἰδότες Med.

## LETTER CCXCV

Christ whose name has been invoked upon us, on this account I have despatched our most beloved brother, that he may become acquainted with your zeal and arouse your lethargy, and make clear to us what stands in the way.

For great is our desire both to see you brought together, and to hear concerning you that you do not favour the life that lacks witnesses, but rather that you all consent to be both guardians of each other's diligence and witnesses of each other's success. For thus each one will receive both the perfect reward given on his own account and that given on account of his brother's progress; which reward it is fitting that you should supply to one another by both word and deed through constant intercourse and encouragement. But above all we exhort you to be mindful of the faith of the fathers <sup>1</sup> and not to be shaken by those who try to disturb you in your calm, realizing that neither strictness of life in itself, except it be illumined by faith in God, availeth aught, nor will right confession of faith, if devoid of good works, be able to bring you into the presence of the Lord, but both should go together, that the man of God may be perfect, and our life may not halt on account of the deficiency. For the faith that saves us, as the Apostle says, is that which worketh by charity.

<sup>1</sup> *i.e.* the Nicene Creed.

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<sup>5</sup> εἴη E et alius.

## CCXCVI

Ἐλευθέρα<sup>1</sup>

Στοχαζόμενός σου τῆς περὶ ἡμᾶς διαθέσεως, καὶ ἦν ἔχεις περὶ τὸ ἔργον τοῦ Κυρίου σπουδὴν ἐπιγινώσκοντες, κατεθαρρήσαμεν ὡς θυγατρὸς πρώην, καὶ ταῖς ἡμιόνοις ἐπὶ πλεῖον ἐχρησάμεθα, πεφεισμένως μὲν ὡς ἡμετέραις χρώμενοι, παρετείναμεν δ' οὖν ὁμῶς αὐτῶν τὴν ὑπηρεσίαν. ταῦτα οὖν ἔδει ἐπισταλῆναί σου τῇ σεμνότητι, ὥστε εἰδέναι ὅτι ἀπόδειξίς ἐστι τῆς<sup>2</sup> διαθέσεως τὸ γενομένον.<sup>3</sup>

Ὁμοῦ δὲ καὶ ὑπομιμνήσκομεν διὰ τοῦ γράμματος τὴν κοσμιότητά σου μεμνήσθαι τοῦ Κυρίου, καὶ τὴν ἔξοδον τὴν ἀπὸ τοῦ κόσμου τούτου πρὸ ὀφθαλμῶν ποιουμένην αἰεὶ, τὸν βίον ἑαυτῆς ῥυθμίζειν πρὸς ἀπολογίαν τοῦ ἀπαραλογίστου κριτοῦ, ἵνα γένηταί σοι παρρησία ἐπὶ τοῖς ἀγαθοῖς ἔργοις ἔμπροσθεν τοῦ τὰ κρυπτὰ τῶν καρδιῶν ἡμῶν ἀποκαλύπτειν μέλλοντος ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς αὐτοῦ.

Τὴν εὐγενεστάτην θυγατέρα ἀσπαζόμεθα διὰ σοῦ· καὶ παρακαλῶ ἐν τῇ μελέτῃ τῶν λογίων<sup>4</sup> τοῦ Κυρίου διάγειν αὐτήν, ἵνα ἐκτρέφηται ὑπὸ τῆς ἀγαθῆς διδασκαλίας τὴν ψυχὴν, καὶ ἐπιδιδῶ<sup>5</sup> πρὸς αὔξησιν καὶ μέγεθος ἡ διάνοια αὐτῆς μᾶλλον ἢ τὸ σῶμα ὑπὸ τῆς φύσεως.

<sup>1</sup> ἔλευθέρῃ ἐτέρᾳ Regius sec., Coisl. sec.

<sup>2</sup> om. E.

<sup>3</sup> γινόμενον E et editi antiqui.

<sup>4</sup> λόγων editi antiqui.

## LETTER CCXCVI

## LETTER CCXCVI

### TO A WIDOW <sup>1</sup>

CONJECTURING your own disposition towards us, and recognizing the zeal which you have for the Lord's work, we have made bold with you lately as with a daughter, and have made further use of your mules, using them sparingly indeed, as though our own, but we did for all that prolong the service they rendered me. This, then, had to be written to your august Reverence, that you might know that what has taken place is a proof of my affection.

But at the same time we both remind your Decorum by letter to be mindful of the Lord, and, ever keeping your departure from this world before your eyes, to order your life with reference to your defence before the undeceivable Judge, in order that because of your good works you may have confidence before Him who is to reveal the secrets of our hearts in the day of His visitation.

Your most noble daughter we greet through you; and I urge her to pass her time in meditation upon the words of the Lord, so that her soul may be nourished by good doctrine, and that her mind may increase in growth and in stature more than does her body through the action of nature.

<sup>1</sup> Because of the reference to borrowing mules, I would place this letter some time before Basil became archbishop of Caesarea, when as a monk in the Pontus he was working the soil and would have had need of mules, *i.e.* about 370.

## CCXCVII

Ἐλευθέρα<sup>1</sup>

Πάνυ ἐμαυτῷ ἐπιβάλλειν κρίνων καὶ διὰ τὸ τῆς ἡλικίας πρεσβυτικὸν καὶ διὰ τὸ τῆς πνευματικῆς διαθέσεως γνήσιον τὴν ἀσύγκριτόν σου εὐγένειαν καὶ ἐν τῇ σωματικῇ παρουσίᾳ ἐπισκέπτεσθαι, καὶ ἀπούσης<sup>2</sup> μὴ ἀπολιμπάνεσθαι, ἀλλὰ γράμμασιν ἀποπληροῦν τὸ ἐνδόν, ἐπειδὴ εὖρον πρόπονσαν διάκονον τῶν πρὸς τὴν σὴν σεμνότητα γραμμάτων τήνδε δι' αὐτῆς προσφθέγγομαί σε, προηγουμένως παρορμῶν ἐπὶ τὸ ἔργον τοῦ Κυρίου, ἵνα σε ὁ ἅγιος Θεὸς τιμίως παρενεγκῶν τὰς ἡμέρας τῆς παροικίας σου ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι, ἀξίαν καὶ τῶν μελλόντων ἀγαθῶν καταστήσειεν.

Ἐπειτα δὲ καὶ τὴν προειρημένην θυγατέρα παρακατατίθεμαί<sup>3</sup> σοι, ἵνα ὡς ἐμὴν μὲν θυγατέρα σεαυτῆς δὲ ἀδελφὴν οὕτω δέξῃ, καὶ περὶ ὧν ἂν τῇ εὐσχήμονί σου καὶ καθαρᾷ ψυχῇ ἀνακοινώσεται,<sup>4</sup> ἰδιοπαθήσης<sup>5</sup> καὶ ἀντιλάβῃ<sup>6</sup> αὐτῆς, ὡς παρὰ τοῦ Κυρίου προηγουμένως ἔχουσα τὸν μισθόν, ἔπειτα καὶ ἡμᾶς ἀναπαύουσα τοὺς ἐν σπλάγχνοις Χριστοῦ τὸ τῆς ἀγάπης σοι μέτρον ἀποπληροῦντας.

<sup>1</sup> Ἰουλίττη add. Coisl. recent.<sup>2</sup> ἀπούση E et editi antiqui.<sup>3</sup> παρακατατίθημι Clarom.<sup>4</sup> ἀνακοινώμῃται E.<sup>5</sup> ἰδιοπαθήσεις E.<sup>6</sup> ἀντιλάβῃ editi antiqui.



## LETTER CCXCVII

## LETTER CCXCVII

### TO A WIDOW <sup>1</sup>

JUDGING it to be quite proper for me, both because of my elderly age and because of the sincerity of my spiritual affection, to visit your incomparable Nobility not only in bodily presence, but also when you are absent not to fail you but by letter to supply the want, now that I have found this fitting messenger for my letter to your August Reverence, I address you through her, especially urging you on to the Lord's work, in order that the holy God, when He has carried you with honour during the days of your sojourn in all piety and holiness, may make you worthy also of the blessings to come.

Moreover, I also commend the aforementioned daughter to you, in order that you may so receive her as my daughter and as your own sister, and in order that, regarding the things which she will communicate to your decorous and pure soul, you may feel personally concerned and may help her, knowing especially that you have your reward from the Lord, and in the second place, that you are giving consolation to us who fulfil for you the measure of our love in the bowels of Christ.<sup>2</sup>

<sup>1</sup> One MS. adds *Ἰουλίττῃ*, i.e. "To the Widow Julitta." The several references in this letter to Basil's advanced age, also the fact that Basil died when only 49 or 50 years of age, lead one to believe that it was written late in life, i.e. about 378.

<sup>2</sup> Cf. Phil. 1. 8: *ὥς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ*. "How I long for you in the bowels of Jesus Christ."

## CCXCVIII

Ἀνεπίγραφος, ἐπ' ἀνδρὶ εὐλαβεῖ

Ὅτι μὲν περὶ πάντων καταξιοῖς συμβούλοις ἡμῖν καὶ κοινωνοῖς φροντισμάτων κεχρηῆσθαι, ποιεῖς πρέπον<sup>1</sup> τῇ σεαυτοῦ τελειότητι· καὶ σε ὁ Θεὸς τῆς τε ἀγάπης τῆς περὶ ἡμᾶς καὶ τῆς ἐπιμελείας τῆς κατὰ τὸν βίον ἀμείψαιτο·<sup>2</sup> ὅτι δέ σου ἤψατο ἡ ἀπάτη τούτου, ἐθαύμασα, καὶ<sup>3</sup> ὕδατί τινα δύναμιν ἄλογον παρῆναι πεπίστευκας, καὶ ταῦτα οὐδεμιᾶς μαρτυρίας βεβαιούσης τὴν φήμην. οὐκ οὖν ἐστὶ τις τῶν ἐκεῖθεν οὐ μικρὸν οὐ μείζον λαβὼν εἰς τὸ σῶμα ὧν ἤλπισε, τὸ ἑαυτοῦ ἀγαθόν· πλὴν<sup>4</sup> εἰ μὴ τινι ἀπὸ τοῦ αὐτομάτου γέγονε παραμυθία τις, ὅποια<sup>5</sup> καὶ καθεύδουσι καὶ ἄλλα τινὰ κατὰ τὸν βίον ἐνεργοῦσιν ἐπιγίνεσθαι πέφυκεν. ἀλλ' ὁ ἀναιρῶν τὴν ἀγάπην τὰ αὐτόματα τῇ τοῦ ὕδατος φύσει λογίζεσθαι τοὺς ἀπλουστέρους ἀναπείθει. ὅτι δὲ ἀληθοῦς ἡμῶν ὁ λόγος, ἔξεστιν ἐξ αὐτῆς τῆς πείρας σε διδαχθῆναι.

## CCXCIX

Κηνσίτορι<sup>6</sup>

Εἰδότε μοι ἔγραφες ὅτι δυσκόλως ἔχεις πρὸς τὴν τῶν κοινῶν ἐπιμέλειαν. καὶ γὰρ παλαιός

<sup>1</sup> πρεπόντως Coisl. sec. et Regius sec.<sup>2</sup> ἀμείψεται E et alius.<sup>3</sup> εἰ Med., Coisl. sec., Regius sec.<sup>4</sup> πλὴν Capps; ἢ editi et MSS.<sup>5</sup> οἷα E et editi antiqui.<sup>6</sup> Κηνσήτορι editi antiqui.

## LETTER CCXCVIII

## LETTER CCXCVIII

### WITHOUT ADDRESS, CONCERNING A DEVOUT MAN

IN that you think fit to make us in all things your counsellor and the sharer of your thoughts, you do what befits your own perfection; and may God reward you for your love of us and for your diligence of life; in that this man's deceit caught you caused me surprise, and that you believed some absurd power to be present in water, and that, too, although no testimony has confirmed the report. Now there is no one from that region who has received within his body either to a small or to a great degree that for which he had hoped—the benefit to himself—unless a certain relief came of its own accord to one or another, such as is wont to come naturally to persons in their sleep and engaged in various other activities of life. Nay, he who destroys charity<sup>1</sup> is persuading the simpler folk to attribute things which happen of themselves to the inherent qualities of water. And that our statement is true you may be taught by actual experience.

## LETTER CCXCIX

### TO AN ASSESSOR OF TAXES<sup>2</sup>

I WAS already aware of the fact of which you have written to me, that you are discontented with the care of the public business. And indeed it is an old

<sup>1</sup> *i.e.* the devil.

<sup>2</sup> There is no convincing evidence for the date of this letter. It probably was written during the episcopate, since it bears the general tone of one solicitous for his paternal and spiritual (*i.e.* monastic) estate in the district of Ibora, and far away from his direct observation. Cf. Letter CCLXXXIV with note.

ἐστι λόγος, τοὺς ἀρετῆς μεταποιουμένους μὴ μεθ' ἡδονῆς ἑαυτοὺς ἐπιβάλλειν ἀρχαῖς. τὰ γὰρ τῶν ἱατρευόντων ἴδια, ταῦτα ὁρῶ καὶ τῶν ἀρχόντων ὄντα. ὁρῶσι γὰρ δεινά, καὶ πειρῶνται ἀηδῶν, καὶ ἐπ' ἀλλοτρίαις συμφοραῖς οἰκείας καρποῦνται λύπας, οἳ γε ὡς ἀληθῶς ἄρχοντες. ἐπεὶ ὅσον ἐμπορικὸν τῶν ἀνθρώπων, καὶ πρὸς χρήματα βλέπον,<sup>1</sup> καὶ περὶ τὴν δόξαν ταύτην ἐπτοημένον, μέγιστον τῶν ἀγαθῶν τίθεται τὸ παραλαβεῖν τινα δυναστείαν, ἀφ' ἧς δυνήσονται φίλους εὖ ποιεῖν, καὶ ἐχθροὺς ἀμύνεσθαι, καὶ ἑαυτοῖς κατακτᾶσθαι τὰ σπουδαζόμενα. ἀλλ' οὐ τοιοῦτος σύ. πόθεν; ὅς γε καὶ τῆς πολιτικῆς δυνάμεως τοσαύτης οὐσης ἐκὼν ἀνεχώρησας, καὶ ἐξόν σοι κρατεῖν πόλεως ὡς μιᾶς οἰκίας, σὺ δὲ τὸν ἀπράγμονα καὶ ἡσύχιον εἴλου βίον, τὸ μήτε ἔχειν πράγματα μήτε παρέχειν ἐτέροις πλείονος<sup>2</sup> ἄξιον τιθέμενος, ἢ ὅσου οἱ λοιποὶ τιμῶνται τὸ δυστροπεύειν.

Ἄλλ' ἐπειδὴ ἡβουλήθη ὁ Κύριος τὴν Ἰβωριτῶν χώραν μὴ ὑπὸ καπήλοις ἀνθρώποις γενέσθαι, μηδὲ ὥσπερ<sup>3</sup> ἀνδραπόδων ἀγορὰν<sup>4</sup> εἶναι τὴν ἀποτίμησιν, ἀλλ' ὡς ἔστι δίκαιον ἕκαστον ἀπογράφεσθαι,<sup>5</sup> δέξαι τὸ πρᾶγμα, εἰ καὶ ἄλλως ὀχληρόν, ἀλλ' οὖν ὡς πρόξενόν σοι γενέσθαι

<sup>1</sup> βλέπων E.<sup>2</sup> σπουδῆς add. E et editi antiqui.<sup>3</sup> ἐν add. E.<sup>4</sup> ἀνδραπόδων ἀγορὰν] ἐν ἀνδραπόδων ἀγορᾷ E, editi antiqui.<sup>5</sup> γράφεσθαι sex MSS. antiqui.

saying that those who lay claim to virtue do not with pleasure throw themselves into public offices. For I observe that the experience which is peculiar to physicians is also characteristic of public officers. That is, they see horrible sights, and experience unpleasant things, and from the misfortunes of others they gather griefs of their own—those at least who are truly public officers. Since all men who are engaged in merchandizing, who look to pecuniary gains and are carried away by that kind of glory, consider the greatest of blessings to be the winning of some power by which they will be able to benefit their friends, avenge themselves on their enemies, and to obtain for themselves the things on which they have set their hearts. But you are not such a man. How could you be?—You who voluntarily withdrew from a civil power that was so great, you who, when it was possible for you to rule over a city as though it were a single household, chose the inactive and tranquil life, counting it to be of greater worth neither to have trouble yourself nor to cause trouble to others than others value making themselves disagreeable.

But since the Lord has wished the district of Ibora<sup>1</sup> not to be in the power of hucksters, nor the taking of its census to be like a slave-market, but that each man shall be enrolled in a just manner, accept the task, however irksome, as being at any rate capable of proving conducive to your approval

<sup>1</sup> A diocese and a Roman military district in the Pontus. The territory of Ibora adjoined that of Comana on the east and that of Sebasteia on the south, and touched by the Iris from the boundary of Comana down to the point below the Turkhal. It was the district in which was situated Basil's own birthplace, Annesi, where, too, was his monastic retreat, so pleasantly described in Letter XIV.

## COLLECTED LETTERS OF SAINT BASIL

δυνάμενον τῆς παρὰ Θεῷ εὐδοκιμήσεως. καὶ μήτε δυναστείαν ὑποπτήξεῖς, μήτε πενίας καταφρονήσῃς, ἀλλὰ τὸ τῶν λογισμῶν ἀρρεπὲς τρυτάνης πάσης<sup>1</sup> ἀρρεπέστερον παράσχου τοῖς διοικουμένοις. οὕτω γὰρ καὶ τοῖς πεπιστευκόσι φανερὰ γενήσεται σου ἡ περὶ τὸ δίκαιον σπουδή, καὶ θαυμάσονται σε<sup>2</sup> παρὰ τοὺς ἄλλους. ἡ καὶ ἐκείνους διαλάβῃ, τὸν Θεὸν ἡμῶν οὐ λήσεται, τὸν μέγала ἡμῖν προθέντα τῶν ἀγαθῶν ἔργων τὰ ἅθλα.<sup>3</sup>

CCC

Πρὸς πατέρα σχολαστικοῦ τελευτήσαντος  
παραμυθητική<sup>4</sup>

Ἐπειδὴ ἐν δευτέρᾳ τάξει πατέρων ἔθετο ἡμᾶς ὁ Κύριος τοῖς Χριστιανοῖς, τῶν παίδων ἡμῖν τῶν εἰς αὐτὸν πεπιστευκότων τὴν διὰ τῆς εὐσεβείας μόρφωσιν ἐπιτρέψας, τὸ συμβὰν ἐπὶ<sup>5</sup> τὸν μακάριον υἱὸν σου πάθος καὶ ἡμέτερον ἴδιον εἶναι ἐλογισάμεθα, καὶ ἐπεστενάξαμεν αὐτοῦ τῇ ἀωρίᾳ τοῦ χωρισμοῦ, συμπαθόντες μάλιστα σοι, καὶ ὑπολογισάμενοι ἡλίκον ἔσται τῆς ὀδύνης τὸ βάρος πατρὶ τῷ κατὰ φύσιν, ὅπου γε καὶ ἡμῖν, τοῖς κατὰ τὴν ἐντολὴν ὠκειωμένοις, τοσοῦτον τῆς καρδίας τὸ κατηφὲς ἐνεγένετο. ἐπ' ἐκείνῳ μὲν

<sup>1</sup> om. E.      <sup>2</sup> om. Med.      <sup>3</sup> ἔπαθλα duo MSS.

<sup>4</sup> πατρὶ σχολαστικοῦ παραμυθητικὴ E, Harl., et Med.

<sup>5</sup> περὶ editi antiqui.

<sup>1</sup> Probably written between 360 and 365. This letter refers clearly to Basil's being ordained and also to his being the teacher

## LETTER CCC

in God's eyes. And neither bow before power, nor look down upon poverty, but offer to those under your jurisdiction unswerving judgments, more unswerving than any scales. For thus not only will your zeal for justice be evident to those who have confided in you, but they will also admire you above all others. Or even if it escapes them, it will not escape our God, who has set before us great rewards for good deeds.

## LETTER CCC

TO THE FATHER OF A STUDENT WHO HAS DIED,  
CONSOLATORY <sup>1</sup>

SINCE the Lord has set us in the second rank of fathers to Christians, having entrusted to us the moulding through religion of the children of those who believe in Him, we have considered the calamity which has befallen your blessed son to be also our own, and we have lamented the untimeliness of his departure, sympathizing very deeply with you, and considering how great will be the burden of grief to his father by nature, when even in us who in accordance with the commandment have been made akin there has been engendered so great a sorrow of heart. For while on his account there

of the boy. Basil was ordained deacon in 360, and, because of the importance of the diaconate at this time, he might refer to himself as "constituted father for Christians." The year 360 then would be the date *post quem*. Probably in 364 Basil was ordained priest, and soon after he was in the midst of the great troubles and problems of the Church and certainly not at leisure to instruct boys. Accordingly 365 would be the date *ante quem*.

γὰρ οὐδὲν ἔδει σκυθρωπὸν οὔτε παθεῖν, οὔτε φθέγγεσθαι, ἑλεεινοὶ δὲ οἱ τῶν ἐπ' αὐτῷ ἐλπίδων διαμαρτόντες. καὶ τῷ ὄντι πολλῶν δακρύων καὶ στεναγμῶν ἄξιοι, ἐκπέμψαντες<sup>1</sup> παῖδα ἐν αὐτῷ τῷ ἄνθει τῆς ἡλικίας ἐπὶ λόγων ἄσκησιν, ὑποδέξασθαι σιωπῶντα τὴν μακρὰν ταύτην καὶ ἀπευκταίαν σιωπὴν. ἀλλὰ ταῦτα μὲν ὡς ἀνθρώπους ἡμᾶς εὐθύς ἐκίνησε, καὶ δάκρυον ἐξεχέαμεν προπετές, καὶ στεναγμὸν ἀφήκαμεν ἐκ μέσης τῆς καρδίας ἀπαίδευτον, τοῦ πάθους ἀθρόως,<sup>2</sup> οἷόν τινος νεφέλης, τὸν λογισμὸν ἡμῶν περισχόντος. ἐπεὶ δὲ ἡμῶν αὐτῶν ἐγενόμεθα, καὶ διεβλέψαμεν τῷ τῆς ψυχῆς ὀφθαλμῷ πρὸς τὴν φύσιν τῶν ἀνθρωπίνων, τῷ μὲν Κυρίῳ ἀπελογησάμεθα, ἐφ' οἷς κατὰ συναρπαγὴν ἡ ψυχὴ ἡμῶν διετέθη πρὸς τὸ συμβάν, ἑαυτοὺς δὲ ἐνουθετήσαμεν μετρίως φέρειν ταῦτα, ἐκ τῆς παλαιᾶς τοῦ Θεοῦ ἀποφάσεως συγκληρωθέντα τῇ ζωῇ τῶν ἀνθρώπων.

Οἷχεται παῖς αὐτὸ τῆς ἡλικίας ἄγων τὸ βιώσιμον, διαπρέπων ἐν χοροῖς ὁμηλίκων, ποθεινὸς διδασκάλοις, ἀπὸ ψιλῆς τῆς ἐντεύξεως εἰς εὐνοίαν δυνάμενος καὶ τὸν ἀγριώτατον ἐπισπάσασθαι, ὁξὺς ἐν μαθήμασι, πρᾶος τὸ ἦθος, ὑπὲρ τὴν ἡλικίαν κατεσταλμένος.<sup>3</sup> καὶ πλείω τούτων εἰπὼν ἐλάττω ἂν τις εἴποι τῆς ἀληθείας· ἀλλ' ὅμως ἄνθρωπος παρ' ἀνθρώπου γεινόμενος.<sup>4</sup> τί τοίνυν λογίζεσθαι τὸν πατέρα τοῦ τοιούτου προσῆκε; τί ἄλλο γε ἢ ἀναμνησθῆναι τοῦ ἑαυτοῦ πατρός,

<sup>1</sup> ἐκπέμψαντα alii MSS. ; ἐκπέμψαντας editi antiqui.

<sup>2</sup> ἀθρόον Harl. et Med.

<sup>3</sup> καθεσταμένος Regius sec., Bigot.



## LETTER CCC

should be naught of sadness in either our feelings or our speech, yet those who have been cheated of their hopes for him arouse our pity. And truly they have a right to many tears and lamentations in that they, having sent forth a son at the very flower of his youth to the pursuit of letters, now receive him back silent in this long and awful silence. But although such thoughts moved us at the first as a human being, and we poured forth hasty tears, and uttered an unaffected groan from the bottom of our heart, when grief suddenly, like a cloud, enveloped our reason, yet when we came to our senses and with the mind's eye looked closely into the nature of man's fortunes, we made apologies to the Lord for the attitude which our soul had recklessly taken towards what had happened, and we admonished ourselves to bear these things temperately, as having by the ancient decree of God been allotted to the life of men.

Gone is a boy at the age when life is best worth living, a lad who was conspicuous in the circles of his fellows, dear to his teachers, able by merely meeting them to draw into friendliness even the most savage of men, keen in his studies, gentle in disposition, sedate beyond his years—though one were to say even more than this he would fall short of the truth<sup>1</sup>—but nevertheless he was born man from man. What, then, should be the thoughts of the father of such a son? What else than to recall the fact that

<sup>1</sup> Hyperbole scarcely appears in Basil's Letters except in consolatory letters of this character.

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<sup>4</sup> *γεννηθεις* Regius sec. ; *γεννηθεις* editi antiqui.

ὅτι τέθνηκε ; τί οὖν θαυμαστόν, ἐκ θνητοῦ γεννηθέντα θνητοῦ γενέσθαι πατέρα ;

Τὸ δὲ πρὸ ὥρας, καὶ πρὶν κορεσθῆναι τοῦ βίου, καὶ πρὶν εἰς μέτρον ἡλικίας ἐλθεῖν, καὶ φανῆναι τοῖς ἀνθρώποις, καὶ διαδοχὴν τοῦ γένους καταλιπεῖν, ταῦτα οὐκ αὖξησης τοῦ πάθους, ὡς ἔμαυτὸν πείθω, ἀλλὰ παραμυθία τοῦ γεγονότος ἐστίν. εὐχαριστεῖσθαι ὀφείλει τοῦ Θεοῦ ἡ διάταξις, ὅτι μὴ κατέλιπεν ὑπὲρ γῆς ὀρφανὰ τέκνα, ὅτι μὴ γυναῖκα χήραν θλίψει μακρᾷ ἔκδοτον ἀφῆκεν ἢ ἀνδρὶ ἐτέρῳ συνοικήσουσαν καὶ τῶν προτέρων τέκνων καταμελήσουσαν. τὸ δέ, ὅτι οὐ παρετάθη τῷ βίῳ τούτῳ ἢ ζωῇ τοῦ παιδός, τίς οὕτως ἀγνώμων, ὡς μὴ τὸ μέγιστον τῶν ἀγαθῶν τοῦτο νομίζειν εἶναι ; ἡ γὰρ ἐπὶ πλείον<sup>1</sup> ἐνταῦθα διατριβὴ πλειόνων κακῶν ἐστὶν ἀφορμή. οὐκ ἐποίησε κακόν· οὐκ ἔραψε δόλον τῷ πλησίον· οὐκ εἰς ἀνάγκην ἦλθε φρατρίαῖς<sup>2</sup> καταμιγῆναι πονηρευομένων· οὐκ ἐνεπλάκη τοῖς κατ' ἀγορὰν κακοῖς· οὐχ ὑπέμεινεν ἀνάγκην ἀμαρτημάτων, οὐ ψεῦδος, οὐκ ἀγνωμοσύνην, οὐ πλεονεξίαν, οὐ φιληδονίαν, οὐ τὰ τῆς σαρκὸς πάθη, ὅσα ταῖς ἀναγώγοις ψυχαῖς ἐγγίνεσθαι πέφυκεν· οὐδεμιᾷ<sup>3</sup> κηλίδι<sup>4</sup> τὴν ψυχὴν ἀπῆλθε κατεστιγμένος, ἀλλὰ καθαρὸς ἀνεχώρησε πρὸς τὴν ἀμείνω λῆξιν. οὐ γῆ κατέκρυψε τὸν ἀγαπητόν, ἀλλ' οὐρανὸς ὑπεδέξατο. Θεὸς ὁ τὰ ἡμέτερα οἰκονομῶν, ὁ τὰς τῶν χρόνων ὁροθεσίας ἐκάστῳ νομοθετῶν, ὁ ἀγαγὼν εἰς τὴν ζωὴν ταύτην,

<sup>1</sup> πλείων E.

<sup>2</sup> φατρίαῖς E ; φρατρία Med.

<sup>3</sup> τούτων add. E, editi antiqui.

his own father died? What wonder, therefore, that he who was born of a mortal became the father of a mortal?

The fact that before his time, and before he had become sated with life, and before he had come into the full measure of his years, and before he had shown himself among the men, he has fallen out of the succession of his race—all this is not an enhancement of the misfortune, as I am convinced, but rather a consolation for what has happened. Thanks should be offered to God's dispensation, that the departed did not leave orphaned children upon earth, that he did not leave behind a widowed wife to be given over to a long affliction or else to live with another man and neglect her former children. But as to the fact that the boy's life was not prolonged in this present world, who is so ignorant that he does not consider this to be the greatest of blessings? For the longer is his stay here below, for more numerous evils is there an occasion. He did no evil; he devised no guile against his neighbour; he came not to the necessity of mingling with the brotherhoods of wrong-doers; he was not involved in the iniquities of the market-place; he did not submit to the compulsion of sins, nor to falsehood, nor to arrogance, nor to avarice, nor to voluptuousness, nor to all those passions of the flesh which are wont to be engendered in dissolute souls; with his soul sullied by no stain has he departed, but in purity has he withdrawn to the better lot. Earth has not covered your beloved but heaven has received him. God who dispenses our lot, who ordains the limits of time for each one, who brought him into this life, He

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<sup>4</sup> κηλίδει editi antiqui.

αὐτὸς καὶ μετέστησεν. ἔχομεν διδασκάλιον ἐν ταῖς ὑπερβολαῖς τῶν συμφορῶν τὴν περιβόητον ἐκείνην φωνὴν τοῦ μεγάλου Ἰώβ· Ὁ Κύριος ἔδωκεν, ὁ Κύριος ἀφείλετο· ὡς τῷ Κυρίῳ ἔδοξεν, οὕτω καὶ ἐγένετο. εἶη τὸ ὄνομα Κυρίου εὐλογημένον εἰς τοὺς αἰῶνας.<sup>1</sup>

## CCCI

Μαξίμω παραμυθητική<sup>2</sup>

Ὅπως διετέθημεν ἐπὶ τῇ ἀκοῇ τοῦ πάθους οὐδεὶς ἂν ἡμῖν λόγος εἰς παράστασιν τῆς ἐναργείας<sup>3</sup> ἀρκέσειε· νῦν μὲν τὴν ζημίαν λογιζόμενοι,<sup>4</sup> ἦν τὸ κοινὸν τῶν εὐλαβῶν ἐξημιώθη τὴν προστάτιν τοῦ καθ' ἑαυτὴν<sup>5</sup> τάγματος ἀπολέσαν,<sup>6</sup> νῦν δὲ τὴν φαιδρότητα τῆς σῆς σεμνότητος εἰς οἶαν μετέπεσε κατήφειαν ἐννοοῦντες· οἶκον τοῖς πᾶσι μακαριστὸν εἰς γόνυ κλιθέντα, καὶ συμβίωσιν διὰ τῆς ἄκρας ἀρμονίας συμπεφυκυῖαν ὀνείρου<sup>7</sup> θάπτον διαλυθεῖσαν βλέποντες τῇ διανοίᾳ, πῶς οὐκ ἄν, εἰ καὶ ἀδαμάντινοι ἦμεν, τὰς ψυχὰς κατεκάμφθημεν;

Ἡμῖν δὲ καὶ ἐκ τῆς πρώτης μὲν ὁμιλίας οἰκειό-

<sup>1</sup> Εἶη . . . αἰῶνας om. E.

<sup>2</sup> παραμυθητική ἀνδρὶ E; ἀνεπίγραφος editi antiqui.

<sup>3</sup> ἐναργείας E, editi antiqui.

<sup>4</sup> λογιζομένοις uterque Coisl., Regius sec., Paris., et Clarom.

<sup>5</sup> ἑαυτὸν editi antiqui; ἑαυτοὺς Med.

<sup>6</sup> ἀπώλεσαν editi antiqui.

<sup>7</sup> ὀνείρατος E, Harl.

<sup>1</sup> Job 1. 21. Except for minor differences, this passage is quoted accurately.

## LETTER CCCI

Himself has also transferred him. We have as a lesson in the extremities of misfortunes the famous utterance of the great Job: "The Lord gave, and the Lord hath taken away: as it hath pleased the Lord so is it done: blessed be the name of the Lord for ever."<sup>1</sup>

## LETTER CCCI

TO MAXIMUS, CONSOLATORY<sup>2</sup>

How we were affected at hearing of your misfortune no word of ours would suffice to bring clearly before your mind; as we at one time reflected upon the loss which the community of the pious has suffered in having lost the protectress of the division assigned to her, and as at another time we thought of how the happiness of your August Reverence has been suddenly changed to gloom; as we beheld with our mind's eye a household, once counted blessed by all, brought to its knees,<sup>3</sup> and a wedded companionship, which had become blended through the uttermost of harmony, dissolved more quickly than a dream, how, even if we were made of adamant, could we have been otherwise than bent down in soul?

As for us, we had experienced even from our first

<sup>2</sup> Entitled *ἀνεπίγραφος* ("without address") in most MSS. and in all editions prior to the Benedictine. Codices Harl. and Clarom. have "To Maximus." This Maximus is otherwise unknown.

<sup>3</sup> A common expression for a fallen soldier, from Solon down.

της τις ἐγένετο πρὸς τὴν σὴν σεμνοπρέπειαν, καὶ τοσοῦτόν σου τῇ ἀρετῇ προσετέθημεν, ὥστε ἐπὶ πάσης ὥρας διὰ γλώττης ἔχειν τὰ σά· ὅτε δὲ καὶ τῆς μακαρίας ἐκείνης ψυχῆς ἐγενόμεθα ἐν συνηθείᾳ, ὄντως ἐπείσθημεν τὸν τῆς Παροιμίας λόγον ἐφ' ὑμῖν βεβαιούμενον, ὅτι παρὰ Θεοῦ ἀρμόζεται γυνὴ ἀνδρί—οὕτω πρὸς τρόπους<sup>1</sup> ἀλλήλοις ἦτε, ὥσπερ ἐν κατόπτρῳ ἐκάτερος τὸ τοῦ ἐτέρου ἦθος ἐν ἑαυτῷ προδεικνύς.<sup>2</sup> καὶ πολλὰ ἂν εἰπὼν τις οὐδὲ πολλοστοῦ μέρους τῆς ἀξίας ἐφίκοιτο.

· Ἀλλὰ τί χρὴ παθεῖν πρὸς νόμον Θεοῦ πάλαι κεκρατηκότα, τὸν ἐλθόντα εἰς γενεσιν τοῖς καθήκουσι χρόνοις πάλιν ὑπεξελθεῖν, καὶ ψυχὴν ἐκάστην λειτουργήσασαν τῷ βίῳ τὰ ἀναγκαῖα, εἴτα τῶν δεσμῶν<sup>3</sup> τοῦ σώματος ἀπολύεσθαι;

Οὔτε πρῶτοι πεπόνθαμεν, ὧ θαυμάσιε, οὔτε μόνοι· ἀλλ' ὧν γονεῖς πεπείранται καὶ πάπποι καὶ οἱ ἄνω τοῦ γένους ἅπαντες, τούτων καὶ ἡμεῖς ἐν πείρᾳ γεγόναμεν. καὶ πλήρης ὁ παρὼν βίος τῶν τοιούτων παραδειγμάτων. σὲ δέ, τοσοῦτον τῇ ἀρετῇ τῶν λοιπῶν διαφέροντα, καὶ ἐν μέσοις τοῖς πάθεσι προσῆκε τὸ τῆς<sup>4</sup> ψυχῆς μεγαλοφυῆς ἀταπείνωτον διασώζειν,<sup>5</sup> μὴ τῇ νῦν ζημία δυσχεραίνοντα, ἀλλὰ τῆς ἐξ ἀρχῆς δωρεᾶς χάριν εἰδότα τῷ δεδωκότι. τὸ μὲν γὰρ ἀποθανεῖν κοινὸν τῶν τῆς αὐτῆς μετεσχηκότων φύσεως, τὸ δὲ ἀγαθῇ συνοικῆσαι ὀλίγοις τοῖς κατὰ τὸν βίον<sup>6</sup>

<sup>1</sup> τροπον editi antiqui.

<sup>2</sup> προεδείκνυ editi antiqui.

<sup>3</sup> τὸν δεσμὸν E.

<sup>4</sup> σῆς add. editi antiqui.

<sup>5</sup> διασῶσαι editi antiqui.

<sup>6</sup> τὸν βίον] Θεὸν E, editi antiqui.

## LETTER CCCI

intercourse together a certain feeling of kinship towards your Reverence, and we were so won over by your virtue that at every hour we had you on our tongue; and when we came into intimacy with that blessed soul also, truly we were convinced that the saying of the Proverb<sup>1</sup> was confirmed in you: that woman is joined unto man by God—so congenial were you to one another, each revealing in himself, as in a mirror, the character of the other. Even if one should speak at length he could not attain to a fractional part of her worth.

But how ought we to feel towards a law of God which has prevailed for ages—that he who has come to birth must at the proper time depart again, and that each soul, having rendered unto life the necessary services, must then be set free from the bonds of the body?

We have been neither the first to suffer, admirable Sir, nor we alone; nay, that which parents and grandparents and the earlier members of our race have all experienced, this we too have come to experience. And the present life is full of such examples. And as for you, who so far surpass the rest in virtue, even in the midst of your sufferings you ought to preserve the nobility of your soul unhumbled, not being vexed because of your present loss, but bearing gratitude for the original gift to Him who gave it. For while death is the common lot of all who have shared the same nature, yet to have lived with a good wife has been the lot of only the few who have been accounted blessed in life;

<sup>1</sup> Cf. Prov. 19. 14: *παρὰ δὲ Θεοῦ ἀρμύζεται γυνὴ ἀνδρί.* The Douay version, based on a different reading, has: "But a prudent wife is properly from the Lord."

μακαρισθείσιν ὑπῆρξεν· ὅπου<sup>1</sup> καὶ αὐτὸ τὸ λυπηρῶς ἐνεγκεῖν τὴν διάφευξιν οὐ μικρὸν ἐστὶ τῶν ἐκ Θεοῦ δωρεῶν τοῖς εὐγνωμόνως λογιζομένοις· πολλοὺς γὰρ ἔγνωμεν τὴν διάλυσιν τῆς ἀκαταλλήλου<sup>2</sup> συνοικήσεως ὥσπερ βάρους ἀπόθεσιν δεξαμένους.

Ἀπόβλεψον πρὸς<sup>3</sup> τὸν οὐρανὸν τοῦτον καὶ τὸν ἥλιον, καὶ πᾶσαν περισκεψαι τὴν κτίσιν<sup>4</sup> ἐν κύκλῳ, ὅτι ταῦτα μὲν, τοσαῦτα ὄντα καὶ τηλικαῦτα, μικρὸν ὕστερον οὐ φανήσεται· καὶ ἐκ πάντων τούτων ἐκείνο συνάγαγε, ὅτι μέρος ὄντες τῆς ἀποθνησκούσης κτίσεως, τὸ ἐκ τῆς κοινῆς φύσεως<sup>5</sup> ἐπιβάλλον ἡμῖν ὑπεδεξάμεθα· ἐπεὶ καὶ ὁ γάμος αὐτὸς τοῦ ἀποθνήσκειν ἐστὶ παραμυθία. διότι γὰρ<sup>6</sup> εἰς τὸ παντελὲς παραμένειν οὐκ ἐνῆν, τῇ διαδοχῇ τοῦ γένους τὸ πρὸς τὸν βίον διαρκὲς ὁ δημιουργὸς ἐμηχανήσατο. εἰ δέ, ὅτι θάπτον προαπῆρεν ἡμῶν, ἀνιώμεθα, μὴ βασκαίνωμεν τῇ μὴ ἐπὶ πολὺ τῶν ὀχληρῶν τοῦ βίου ἀναπλησθείσῃ, ἀλλὰ κατὰ τὴν χάριν τὴν τῶν ἀνθῶν ἔτι ποθοῦντας ἡμᾶς ἐπιλιπούσῃ.<sup>7</sup> πρὸ πάντων δέ σε τὸ τῆς ἀναστάσεως δόγμα ψυχαγωγησάτω, Χριστιανὸν ὄντα καὶ ἐπ' ἐλπίδι τῶν μελλόντων ἀγαθῶν τὴν ζωὴν διεξάγοντα.

Οὕτως οὖν διανοεῖσθαι προσῆκεν, ὡς ὁδὸν τινα παρελθούσης,<sup>8</sup> ἣν καὶ ἡμᾶς δεήσει πορεύεσθαι· εἰ δέ ὅτι πρὸ ἡμῶν, οὐκ ὀδυρμῶν τοῦτο ἄξιον. μικρὸν γὰρ ὕστερον τυχὸν τὸ ἡμέτερον ἐλεεινότερον, εἰ ἐπὶ πλεῖον παραταθέντες πλείοσι γενοί-

<sup>1</sup> ἦπου E, editi antiqui.

<sup>2</sup> κατ' ἀλλήλους Harl. et Med.

<sup>3</sup> εἰς editi antiqui.

<sup>4</sup> κτῆσιν E.

<sup>5</sup> κτίσεως Med.

<sup>6</sup> ἔνα Harl.



## LETTER CCCI

indeed, for a husband to grieve over his separation from his wife is itself no small gift among the gifts of God, to those who look at the matter reasonably; for many have we known who have accepted the dissolution of an incompatible marriage as a relief from a burden.

Gaze upon the heavens yonder and the sun, and contemplate all creation round about, reflecting that these things, though they are so many and so great, will a little later have vanished from sight; and from all these things gather this thought—that since we are a part of the creation that dies, we have accepted that which falls to our lot from a common nature; since even marriage itself is a consolation for death. For inasmuch as it was not possible for men to abide for ever, the Maker has devised perpetuity of life by means of the succession of the race. But if we are distressed because she departed sooner than ourselves, let us not begrudge her who has not been satiated to the full with the troubles of life, but, after the fashion of a beautiful flower, has left us while we still were fond of her. But above all, let the doctrine of the resurrection cheer your soul, since you are a Christian and pass your life in hope of the blessings to come.

Thus, therefore, you should think of her—as having gone her way by a certain road which we too shall have to travel; and if as having gone before us, this is not a matter worthy of tears. For a little later our lot would perhaps be more pitiable, if by having extended our lives further we should become

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<sup>7</sup> ἀπολιπούση editi antiqui.

<sup>8</sup> προελθούσης Harl.

## COLLECTED LETTERS OF SAINT BASIL

μεθα τιμωρίαις ὑπόχρεοι. ἀλλὰ τῆς λύπης τὸ βάρος ὁ λογισμὸς ἡμῶν ἀποσεισάμενος, τὴν περὶ τοῦ πῶς ἡμᾶς προσῆκε πρὸς τὸ ἐφεξῆς εὐαρεστεῖν τῷ Κυρίῳ φροντίδα μεταλαβέτω.<sup>1</sup>

### CCCH

Πρὸς τὴν ὁμόζυγον Βρίσωνος παραμυθητική<sup>2</sup>

“Ὅσον μὲν ἐστενάξαμεν ἐπὶ τῇ ἀγγελίᾳ τοῦ πάθους, τοῦ κατὰ τὸν ἄριστον τῶν ἀνδρῶν Βρίσωνα, τί χρὴ καὶ λέγειν; πάντως γὰρ οὐδεὶς οὕτως ἐστὶ λιθίνην ἔχων τὴν καρδίαν, ὅς, εἰς πείραν ἀφικόμενος τοῦ ἀνδρὸς ἐκείνου, εἴτ’ ἀκούσας αὐτὸν<sup>3</sup> ἀθρόως ἐξ ἀνθρώπων ἀνηρπασμένον, οὐχὶ ὡς κοινὴν ζημίαν τοῦ βίου τὴν τοῦ ἀνδρὸς στέρησιν ἐλογίσατο. ἡμῶν δὲ εὐθύς τὴν λύπην ἢ ἐπὶ σοὶ φροντὶς διεδέξατο, λογιζομένων ὅτι, εἰ τοῖς πόρρῳ τῆς οἰκειότητος οὕτω βαρὺ καὶ δύσφορον τὸ συμβάν, πῶς εἰκὸς ὑπὸ τοῦ πάθους τὴν σὴν διατεθῆναι ψυχὴν, οὕτω μὲν φύσει χρηστὴν οὖσαν, καὶ πρὸς τὰς συμπαθείας εὐκολον διὰ τὴν τοῦ τρόπου ἡμερότητα, οὕτω δὲ ὑποκειμένην τῷ πάθει, ὥστε οἷον εἰ διχοτομίας τινὸς αἰσθάνεσθαι ἐν τῷ χωρισμῷ τοῦ ὁμόζυγος. καὶ γάρ, εἰ τῷ ὄντι κατὰ τὸν τοῦ Κυρίου λόγον οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία, δηλονότι οὐχ ἡττόν ἐστιν ἀλγεινὴ ἢ τοιαύτη διάζευξις, ἢ εἰ τὸ ἥμισυ ἡμῶν τοῦ σώματος ἀπερρήγνυτο.

<sup>1</sup> μεταβαλλέτω editi antiqui.

<sup>2</sup> χηρεύουσιν editi antiqui.

<sup>3</sup> αὐτὸς editi antiqui.

<sup>1</sup> This Briso is otherwise unknown. The present letter is a typical letter of condolence from one dignitary to the bereaved

## LETTER CCCII

liable to further punishments. But let our reason, after it has shaken off the burden of our grief, take up instead the thought of how it were fitting that for the time to come we should be well pleasing to the Lord.

## LETTER CCCII

### TO THE WIFE OF BRISO,<sup>1</sup> CONSOLATORY

WHY should we even mention how deeply we lamented at the tidings of the misfortune which has come upon the best of men, Briso? For surely no one has a heart so stony that he, having had experience of that man, and then having heard of his being suddenly snatched from among men, did not consider the removal of the man to be a common loss to life. But straightway our grief was succeeded by solicitude for you, as we reflected that, if to those who are far removed from kinship that which has happened is so grievous and hard to bear, your soul has most likely been deeply affected by the calamity, you being by nature so kind, and on account of your gentleness of character inclined to sympathy, and so overwhelmed by the calamity as to feel in your separation from your husband a sort of cleaving in twain. For if in truth according to the Lord's <sup>2</sup> word they are no longer two but one flesh, clearly no less painful is such a disjoining than if the half of our body were torn away.

family of another. In editions prior to the Benedictine, and in a few MSS., *χηρεύουσιν*, "widowed," is added to "wife" in the title. The letter was probably written after 370, *i.e.* after Basil had become archbishop of Caesarea.

<sup>2</sup> Cf. Matt. 19. 6. *οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία*. "Therefore, now they are not two, but one flesh."

Ἀλλὰ τὰ μὲν λυπηρὰ τοιαῦτα καὶ μείζω τούτων, ἡ δὲ ἐπὶ τοῖς συμβᾶσι παραμυθία τίς ; πρῶτον μὲν, ἡ ἐξ ἀρχῆς κεκρατηκυῖα τοῦ Θεοῦ ἡμῶν νομοθεσία· τὸ χρῆναι πάντως τὸν εἰς γένεσιν παρελθόντα τοῖς καθήκουσι χρόνοις ἀπιέναι τοῦ βίου. εἰ οὖν οὕτως ἀπὸ Ἀδὰμ μέχρις ἡμῶν τὰ ἀνθρώπινα διατέτακται, μὴ ἀγανακτῶμεν ἐπὶ τοῖς κοινοῖς τῆς φύσεως νόμοις,<sup>1</sup> ἀλλὰ καταδεχώμεθα τὴν ἐφ' ἡμῖν τοῦ Θεοῦ οἰκονομίαν, ὃς ἐκέλευσεν ἐκείνην τὴν γενναίαν ψυχὴν καὶ ἀήττητον, μὴ νόσῳ δαπανηθέντος τοῦ σώματος, μηδὲ χρόνῳ καταμαρανθέντος, ἀναχωρῆσαι τοῦ βίου, ἀλλ' ἐν ἀκμῇ τῆς ἡλικίας καὶ ἐν τῇ λαμπρότητι τῶν κατὰ πόλεμον κατορθωμάτων<sup>2</sup> τὴν ζωὴν καταλῦσαι. ὥστε οὐχ ὅτι ἐχωρίσθημεν ἀνδρὸς τοιοῦτου, δυσχεραίνειν ὀφείλομεν· ἀλλ' ὅτι τῆς πρὸς τὸν τοιοῦτον ἄνδρα συνοικήσεως κατηξιώθημεν, εὐχαριστήσωμεν τῷ Κυρίῳ, οὗ πᾶσα σχεδὸν ἡ Ῥωμαϊκὴ ἀρχὴ τῆς ζημίας ἐπήσθητο,<sup>3</sup> ὃν καὶ ὁ βασιλεὺς ἀνεκαλέσατο, καὶ στρατιῶται ὠδύραντο καὶ οἱ ἐπὶ τῶν μεγίστων ἀξιομάτων ὡς γνήσιον υἱὸν κατεπένθησαν.

Ἐπεὶ οὖν κατέλιπέ σοι τὴν μνήμην τῆς οἰκείας αὐτοῦ<sup>4</sup> ἀρετῆς, ἀρκοῦσαν νόμιζε ἔχειν παραμυθίαν τοῦ πάθους. ἔπειτα καὶ ἐκείνο εἰδέναι σε βούλομαι, ὅτι ὁ μὴ ὑποπεσὼν ταῖς θλίψεσιν, ἀλλὰ διὰ τῆς πρὸς Θεὸν ἐλπίδος τῆς λύπης τὸ βάρος ὑπενεγκών, μεγάλην ἔχει παρὰ τῷ Θεῷ τῆς ὑπομονῆς τὴν ἀντίδοσιν. οὐδὲ γὰρ ἴσα τοῖς ἔξωθεν ἐπετράπημεν λυπεῖσθαι ἐπὶ τοῖς κεκοιμημένοις παρὰ τῆς νομοθεσίας τοῦ ἀποστόλου. ἔστωσαν καὶ οἱ παῖδες σου ὥσπερ εἰκόνες ἔμφυ-

## LETTER CCCII

But while such things are painful and more than that, yet what consolation is there for what has happened? First, the legislation of our God which has prevailed from the beginning—that whoever comes to birth must surely at the proper time depart from life. If, then, man's lot from Adam to ourselves has been so ordered, let us not be vexed with the common laws of nature, but let us accept the dispensation of God concerning us, who bade that noble and unconquered soul, not when his body was spent by disease nor yet withered by time, to depart from this world, but in the full flower of his years and in the splendour of his successes in war to end his life. Therefore we should not be discontented that we have been separated from such a man; nay, let us give thanks to the Lord that we have been thought worthy of living with such a man, whose loss nearly all the Roman Empire has felt, whose name even the Emperor has called aloud, whom soldiers have bemoaned and those in the highest positions mourned as for a true son.

Since, then, he has left to you the memory of his own virtue, consider that you have sufficient solace for your grief. Then too I wish you to realize this—that he who does not falter under his afflictions, but through his hope in God bears his burden of sorrow, has a great recompense with God for his patience. For we are not permitted by the legislation of the Apostle to grieve equally with those outside the faith over those who have gone to rest. Also let your sons

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<sup>1</sup> νόμοις] ἡμῶν παθήμασιν Harl. et Med.

<sup>2</sup> ἀνδραγαθημάτων Harl. et Med.

<sup>3</sup> ἐπήσθετο Regius sec., Clarom., et Bigot.

<sup>4</sup> ἐαυτοῦ Med.

χοι, τὴν ἀπουσίαν τοῦ ποθουμένου παραμυθούμενοι. ὥστε ἡ περὶ τὴν τεκνοτροφίαν ἀσχολία ἀπαγέτω σου τὴν ψυχὴν ἀπὸ τῶν λυπηρῶν· καὶ μεριμνῶσα δὲ περὶ τοῦ πῶς εὐαρέστως τῷ Κυρίῳ τὸν λειπόμενον ἑαυτῆς χρόνον διενέγκῃς καλὴν ἀσχολίαν ἐπινοήσεις<sup>1</sup> τοῖς λογισμοῖς. ἡ γὰρ ἐτοιμασία τῆς ἐπὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἀπολογίας, καὶ ἡ σπουδὴ τοῦ εὐρεθῆναι ἡμᾶς ἐναριθμούς τοῖς ἀγαπῶσιν αὐτόν, ἱκανὴ ἐστὶν ἐπισκοτῆσαι τῇ λύπῃ, ὥστε μὴ καταποθῆναι ἡμᾶς ὑπ' αὐτῆς. παράσχοι δὲ ὁ Κύριος τῇ καρδίᾳ σου τὴν ἐκ τοῦ Πνεύματος αὐτοῦ παράκλησιν τοῦ ἀγαθοῦ, ἵνα καὶ ἡμεῖς ἀκούσαντες τὰ περὶ σοῦ ἀνεθῶμεν, καὶ πάσαις ταῖς καθ' ἡλικίαν σοι ὁμοτίμοις ὑπόδειγμα ἧς ἀγαθὸν τοῦ κατ' ἀρετὴν βίου.

## CCCIII

## Κόμητι πριβατῶν

Οἱ τοῦ χωρίου τοῦδε ἐκ διαβολῆς, οἶμαι, ψευδοῦς ἔπεισαν τὴν τιμιότητά σου φοράδων τέλοςμα τοῖσδε ἐπαγαγεῖν. ἐπεὶ οὖν καὶ τὸ γινόμενον ἄδικον καὶ διὰ τοῦτο ἀπαρέσκειν ὀφείλον τῇ τιμότητί σου, καὶ ἡμῖν λυπηρὸν διὰ τὴν πρὸς

<sup>1</sup> ἐπιθήσεις Regius sec.

<sup>1</sup> A very early and simple, although complete, exposition of the doctrine of grace, which is defined thus: *donum supernaturale creaturae intellectuali a Deo concessum in ordine ad vitam aeternam*. Basil's words show familiarity with the references to grace in the N.T., particularly John 1. 14; Acts 10. 45; Rom. 1. 5 and 6, 23 and 7. 25; 2 Cor. 9. 15.

## LETTER CCCIII

stand as living images, giving consolation for the absence of him for whom you yearn. Therefore, let your occupation with the upbringing of your children divert your soul from its sorrows; and by being solicitous about how you may pass the rest of your life in a manner well pleasing to the Lord, you will devise a noble occupation for your thoughts. For the preparation of our defence before our Lord Jesus Christ, and our zeal to be found numbered among those who love Him, are sufficient to overshadow our grief, so that we shall not be swallowed up by it. And may the Lord bestow upon your heart the encouragement to good which comes from His Holy Spirit,<sup>1</sup> in order that we also when we hear about you may be relieved, and that you may be a good example of the virtuous life to all women who are of like age and state as yourself.

## LETTER CCCIII

### TO THE COMES PRIVATARUM <sup>2</sup>

THE people of this locality by false slander, I think, have persuaded your Honour to levy a tax of mares<sup>3</sup> upon these men. Since, then, what has happened is not only unjust and on this account ought to be displeasing to your Honour, but is also painful to us on account of the relationship that

<sup>2</sup> The steward of the Emperor's private estates. This letter is to be placed some time during Basil's episcopate.

<sup>3</sup> Cappadocia was famous for its horses, and consequently references to taxes of horses upon landowners of Cappadocia are not uncommon. Cf. Gregory Nazianzen, Letter CLXXXIV.

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τοὺς ἡδικημένους ἡμῖν ὑπάρχουσαν οἰκειότητα, ἐσπεύσαμεν παρακαλέσαι τὴν χρηστότητά σου μὴ ἐᾶσαι προβῆναι τοῖς ἀδικεῖν ἐπιχειροῦσι τὴν ἐπήρειαν.

## CCCIV

## Ἀβουργίω

Οὗτός ἐστιν ὑπὲρ οὗ καὶ πρότερον διελέχθην σοι διὰ τοῦ διακόνου. ἐπειδὴ οὖν ἔχων ἦκε τὴν ἐπιστολὴν παρ' ἡμῶν, ἀπέλθοι ἔχων ἃ βούλεται παρὰ σοῦ.

## CCCV

## Ἀνεπίγραφος, ἐπὶ ἐναρέτοις ἀνδράσιν

Ἦδη γνώριμος ὑμῖν ἐστιν ὁ δεῖνα, ὡς αὐτὰ δηλοῖ τὰ διηγήματα τοῦ ἀνδρός. ἐπὶ πάσης γὰρ ὑμᾶς προφάσεως ἔχει ἢ γλῶσσα αὐτοῦ· ἐν ὀρθοδόξων<sup>1</sup> μνήμῃ, ἐν ἀσκητῶν φιλοξενίᾳ, ἐν πάσῃ ἀρετῇ πρῶτους ὑμᾶς ὁ ἀνὴρ ἄγει. καὶ διδασκάλων τις μνησθῇ, οὐκ ἀνέχεται προθεῖναι ὑμῶν ἐτέρους· εἰς ἀγωνιστὰς τῆς εὐσεβείας, καὶ

<sup>1</sup> ὀρθοδόξω E.

<sup>1</sup> An important layman, friend and compatriot of Basil, to whom because of his high official position Basil frequently turns for favours. Cf. Letters XXXIII, LXXIV (especially note 1), LXXV, CXLVII, CLXXVIII, and CXCVI. Nothing is known of the deacon or of the person for whom Basil pleads in this letter. This letter in all probability belongs to the period of Basil's episcopate.

<sup>2</sup> Written after 370 to a community of monks, not of his own monastery. The purpose of this letter seems to me



## LETTER CCCIV

exists between those who have been wronged and ourselves, we have hastened to urge your Benignity not to allow the malevolence of these men who are attempting to do injustice to make headway.

## LETTER CCCIV

TO ABURGIUS <sup>1</sup>

THIS is he in behalf of whom I have spoken to you already through the deacon. Since, then, he has come with this letter from us, may he depart having whatever he wishes from you.

## LETTER CCCV

WITHOUT ADDRESS, CONCERNING CERTAIN VIRTUOUS  
MEN <sup>2</sup>

So-AND-SO is already known to you, as the very stories the man tells make evident. For at every pretext he has you on his tongue; in remembering the orthodox, in hospitality shown to ascetics, in every virtue the man holds you first. And if anyone mentions teachers, he does not permit others to be placed before you; if one names champions of

rather subtle, and thus has been misunderstood by previous editors. Basil is here ostensibly writing a letter of friendly salutation to a group of monks whom he knows well. He wishes them to believe this to be the real purpose of his letter. As if by chance he relates the high esteem in which the letter-bearer holds them, and is in all probability trying to restore the said letter-bearer to the good graces of the monks, who apparently have been grievously offended.

The heading of this letter shows that its author did not understand the writer's real purpose.

ίκανοὺς τὸ πιθανὸν τῆς αἰρέσεως διελέγξαι, οὐκ ἂν ἔλοιτο ἕτερον πρὸ ὑμῶν ἀριθμῆσαι, πρὸς πάντα<sup>1</sup> ἄμαχον ὑμῖν καὶ ἀνανταγώνιστον τὴν ἀρετὴν μαρτυρῶν. καὶ οὐ πολὺς αὐτῷ πόνος πείσαι, ταῦτα λέγοντι. διηγεῖται γὰρ ἀκοαῖς μείζονα ἐπισταμένων ἀνθρώπων, ἢ ὧν ἂν τις νομισθεῖη μεθ' ὑπερβολῆς ἀπαγγέλλειν.

Οὗτος τοίνυν ἐπανιὼν πρὸς ὑμᾶς γράμματα ἤτησεν, οὐχ ἵνα ἑαυτὸν ὑμῖν οἰκειώσῃ δι' ἡμῶν, ἀλλ' ἵνα ἐμὲ εὐεργετήσῃ, τοῦ προσφθέγξασθαι τοῖς ἀγαπητοῖς μου<sup>2</sup> ἀφορμὴν παρασχόμενος· ὃν ἀμείψαιτο<sup>3</sup> ὁ Κύριος τῆς ἀγαθῆς προαιρέσεως. καὶ ὑμεῖς δὲ αὐτῷ εὐχαῖς καὶ τῇ ἀγαθῇ ὑμῶν περὶ πάντας προαιρέσει τὴν κατὰ δύναμιν χάριν διανείματε.<sup>4</sup> σημαίνετε ἡμῖν καὶ τὰ τῶν ἐκκλησιῶν ὅπως ἔχει.

## CCCVI

## Ἡγεμόνι Σεβαστείας

Αἰσθάνομαι τῆς τιμιότητός σου ἡδέως τὰς ἐπιστολὰς ἡμῶν προσιεμένης, καὶ τὴν αἰτίαν γνωρίζω. φιλάγαθος γὰρ ὢν καὶ πρὸς εὐποιΐας πρόχειρος, ἐπειδὴ τινὰ ἐκάστοτε ὕλην παρεχόμεθ' ἡμῖν σοι ἰκανὴν δέξασθαι σου τῆς προαιρέσεως τὸ μεγαλοφυές, προστρέχεις ἡμῶν ταῖς ἐπιστολαῖς ὡς ἔργων ἀγαθῶν ὑποθέσεις ἐχούσαις. ἥκει τοίνυν καὶ ἄλλη ὑπόθεσις δυναμένη δέξασθαι τῆς σῆς περὶ πάντα δεξιότητος τοῦς

<sup>1</sup> πάντας editi antiqui.      <sup>2</sup> μοι Regius sec. et Coisl. sec.

<sup>3</sup> ἀμείγεται E, Vat., et Clarom.

<sup>4</sup> διανείμαντες editi antiqui.

## LETTER CCCVI

religion, and men capable of refuting the persuasive sophistry of heresy, he would not choose to enumerate another before you, bearing witness to your invincible and irresistible virtue in all things. Nor has he great difficulty in persuading, when thus he speaks. For he discourses to the ears of men who are acquainted with even greater things than anything the telling of which by any man could cause him to be thought to exaggerate.

This man, therefore, on returning to you, asked for a letter, not that he might ingratiate himself with you through us, but that he might accommodate me by affording me an occasion of saluting my beloved friends; and may the Lord reward him for his goodwill. And do you by prayers and by the good-will which you bear towards all grant to him such favour as is within your power. Notify us also as to how the affairs of the churches are.

## LETTER CCCVI

### TO THE GOVERNOR OF SEBASTE<sup>1</sup>

I PERCEIVE that your Honour gladly receives our letters, and I know the reason. For being a lover of the good and inclined to beneficence, since we on every occasion furnish you with matter good enough for your nobility of purpose to accept, you run to our letters as containing opportunities for good deeds. There has come, accordingly, still another opportunity that may well receive the marks of your kind-

<sup>1</sup> Probably written after 370, after Basil's elevation to the archbishopric of Cæsarea. For Sebaste, cf. Vol. II. p. 86 note 1.

χαρακτῆρας, ὁμοῦ καὶ κήρυκα τῶν σῶν ἀγαθῶν ἐπαγομένη.

Ἄνδρες γὰρ ἀπὸ τῆς Ἀλεξανδρείας κινήσαντες καθηκόντως ἕνεκεν ἀναγκαίου καί, κοινῶς πάσῃ τῇ φύσει τῶν ἀνθρώπων, τοῖς ἀπελθοῦσιν ὀφειλομένου, δέονται τῆς παρὰ σοῦ προστασίας ὥστε κελεῦσαι αὐτοῖς σῶμα οἰκείου ἀνδρός, κατὰ τὴν ἐπιδημίαν τοῦ στρατοπέδου τελευτήσαντος τὸν βίον ἐν τῇ Σεβαστείᾳ, προστάγματι δημοσίῳ συγχωρηθῆναι κινήσαι· ἔπειτα μέντοι καὶ τὴν δυνατὴν αὐτοῖς παρασχεθῆναι βοήθειαν ἐκ τοῦ δημοσίου δρόμου, ὥστε εὐρέσθαι τινὰ τῆς μακρᾶς πλάνης διὰ τῆς σῆς μεγαλοφυΐας παραμυθίαν. ταῦτα δὲ ὅτι μέχρι τῆς μεγάλης διαβήσεται Ἀλεξανδρείας, καὶ τοῖς ἐκεῖ διακονήσει τὸ θαῦμα τῆς σῆς τιμιότητος φανερόν τῇ συνέσει σου, κἂν ἐγὼ μὴ λέγω. ἡμεῖς τε πρὸς πολλοῖς οἷς εἰλήφαμεν ἤδη καὶ ταύτην τὴν χάριν ἐναριθμήσομεν.

## CCCVII

Ἀνεπίγραφος<sup>1</sup>

Διωθοῦνται πολλάκις καὶ τὰς χρηστὰς διανοίας αἱ φιλόνεικοι φύσεις, καὶ κρίνουνσι καλὸν καὶ χρήσιμον οὐ τὸ πᾶσι τοῖς ἄλλοις δοκοῦν, κἂν ᾗ λυσιτελές, ἀλλὰ τὸ μόνοις αὐτοῖς ἀρέσκον, κἂν ἐπιζήμιον ᾗ. τὸ δὲ αἷτιον, ἄνοια καὶ σκαιότης τρόπων, οὐ προσέχουσα ταῖς παρ' ἐτέρων

<sup>1</sup> ἐπὶ ἐκκαλύψει κρυπτῶν Ε, ἀποκαλύψει κρυπτῶν "for the disclosure of hidden things" add. editi antiqui.

## LETTER CCCVII

ness in all things, and that at the same time supplies a herald for your virtues.

For certain men, having come from Alexandria in the line of duty on a mission that is unavoidable and, by the common consent of the whole race of men, due to those who have departed, ask your patronage to the extent of your issuing an order that they be permitted by public ordinance to remove the body of a kinsman who departed this life at Sebaste during the residence of the legion there; then, moreover, that all possible assistance be furnished them by way of a public conveyance, so that some consolation for their long journey may be found through your Magnanimity. And that this affair will cross over to great Alexandria and will supply admiration for your Honour to the people there is clear to your intelligence, even if I do not mention it. And we will number this favour also among the many which we have already received.

## LETTER CCCVII

### WITHOUT ADDRESS <sup>1</sup>

CONTENTIOUS natures often thrust aside even excellent ideas, and they judge to be noble and serviceable, not that which seems so to everyone else, even if it be profitable, but that which is pleasing to themselves alone, even if it be harmful. And the reason is folly and perversity of character, which give no heed to the counsels of others, but trust only in their own

<sup>1</sup> The subject of this letter may be the same as that of Letter CCCXX; apparently an attempt to keep out of the civil court litigation involving ecclesiastics.

συμβουλίαις, μόναίς δὲ πιστεύουσα γνώμαις οἰκείαις καὶ οἷς<sup>1</sup> ὑποπίπτουσι λογισμοῖς. ὑποπίπτουσι δὲ οἷς χαίρουσι, χαίρουσι δὲ οἷς βούλονται. ὁ δὲ ἅ βούλεται νομίζων λυσιτελῇ, οὐκ ἔστιν ἀσφαλὴς τοῦ δικαίου κριτῆς, ἀλλ' ἔοικε τυφλοῖς ὑπὸ τυφλῶν ὁδηγουμένοις. ἐντεῦθεν καὶ προσπταίει ζημίαις εὐκόλως· καὶ τοῦ συμφέροντος διδάσκαλον ἔχει τὴν πείραν.

Τοῦτο νῦν<sup>2</sup> τὸ πάθος ὑπομένει ὁ τῷ παρόντι συνεξευγμένος ἀνδρὶ. δέον γὰρ τὴν κρίσιν ἐπιτρέψαι φίλοις κοινοῖς, μᾶλλον δὲ παρὰ πολλοῖς πολλάκις κριθεῖς, οἷς ἔμελε τοῦ δικαίου καὶ τῆς ἀληθείας, νῦν ἔδραμεν ἐπ' ἄρχοντας καὶ τὴν τῶν δικαστηρίων κρίσιν, καὶ αἰρεῖται, πολλὰ ζημιωθείς, ὀλίγα κερδᾶναι. αἱ δὲ παρὰ ἄρχουσι κρίσεις οὐδὲ τὴν νίκην ἀζήμιον φέρουσι.

Γενοῦ<sup>3</sup> δὴ βοηθός, ὃ φίλη κεφαλὴ, μάλιστα μὲν ἀμφοτέροις τοῖς κρινομένοις (εὐσεβὲς γὰρ) κωλύων τὴν εἴσοδον τὴν πρὸς τὸν ἄρχοντα, καὶ γινόμενος αὐτοῖς ἀντ' ἐκείνου δικαστῆς. εἰ δὲ ἀπειθεῖ θάτερος καὶ μάχεται ταῖς ψήφοις, σύμπραξον τῷ ἀδικουμένῳ, καὶ πρόσθε τὴν παρὰ σοῦ ῥοπὴν τῷ ζητοῦντι τυχεῖν τῶν δικαίων.

<sup>1</sup> οἷς Capps ; τοῖς MSS. et editi.

<sup>2</sup> τοῖιν E, editi antiqui.

<sup>3</sup> γίνου editi antiqui.

## LETTER CCCVII

opinions and in the considerations which they happen to think of. And they happen to think of what they rejoice in, and they rejoice in what they wish. And he who thinks that what he wishes is profitable is not a safe judge of justice, but is like the blind being led by the blind.<sup>1</sup> Hence he also stumbles easily into losses; and he has as a teacher of what is expedient—his experience only!

This is at the present time the misfortune which the person awaits who is yoked with the present man. For although he ought to turn over the decision to mutual friends—or rather, although he has been judged many times by many who have a care for justice and truth, he now has recourse to magistrates and the decision of the courts, and he chooses, although he has lost much, to gain a little. And decisions rendered by magistrates do not bring even victory without loss.

So come to the assistance, dear friend, preferably preventing for both litigants (for that were an act of piety) their resorting to the magistrate, and becoming for them a judge in his stead. But if either one does not agree to this and contends against your decisions, co-operate with the one who is suffering injustice, and let the influence you have be given to me who seeks to obtain justice.

<sup>1</sup> A commonplace of Scripture, but cf. especially Matt. 15. 14.

## CCCVIII

Ἀνεπίγραφος, ἐπὶ προστασίᾳ

Καὶ παρούσης τῆς τιμιότητός σου τοῖς ἀδελφοῖς, τῶν ἀπὸ τοῦ χωρίου Καπράλεως ἕνεκεν διελέχθην, καὶ προσήγαγον αὐτοὺς τῇ ἡμερότητί σου, παρακαλέσας σε ἔχοντα πρὸ ὀφθαλμῶν τὴν παρὰ τοῦ Κυρίου μισθαποδοσίαν, προϊστασθαι αὐτῶν, ὡς πενήτων καὶ καταπονουμένων ἐν ᾧ πασι· καὶ νῦν πάλιν διὰ τοῦ γράμματος τὴν αὐτὴν ἀνανεοῦμαι παράκλησιν, εὐχόμενος τῷ ἁγίῳ Θεῷ καὶ τὴν ὑπάρχουσάν σοι περιφάνειαν καὶ λαμπρότητα τοῦ βίου συντηρηθῆναι καὶ ἐπὶ μείζονα ἐλθεῖν, ἵνα ἀπὸ μείζονος δυνάμεως πολυτελέστερα ἡμᾶς ἔχῃς εὐεργετεῖν. ὅτι γὰρ μία ἡμῖν<sup>1</sup> εὐχὴ ἡ παντὸς τοῦ οἴκου ὑμῶν σωτηρία, ἡγοῦμαι πεπεῖσθαί σε.

## CCCIX

Ἀνεπίγραφος, ἐπὶ ἐνδεεῖ

Πάνυ κατέγνων τοῦ ἀδελφοῦ τοῦδε φροντίζοντος ἐπὶ τῇ ἀπογραφῇ τοῦ οἴκου, ὅς<sup>2</sup> γε προλαβὼν τὴν ἀναγκαίαν ἀτέλειαν ἔχει ἀπὸ τῆς

<sup>1</sup> ἡμῶν Coisl. sec., Regius sec.<sup>2</sup> § E.

<sup>1</sup> Written after 370. The archbishop of Caesarea in Cappadocia is here, apparently, interceding with the Governor of Cappadocia for people who are subjects of both. If the city Caprales, mentioned below, is the suburb of Nazianzus, this hypothesis receives additional weight. Furthermore, the title *ἡμερότης* used in this letter is addressed only to laymen of high distinction. To judge from the general tenor of the letter he would seem to be a Christian.



## LETTER CCCVIII

## LETTER CCCVIII

### WITHOUT ADDRESS, CONCERNING PROTECTION <sup>1</sup>

BOTH when your Honour was present among the brethren did I speak with you in behalf of the people from the region of Caprales,<sup>2</sup> and introduced them to your Clemency,<sup>3</sup> appealing to you, keeping our Lord's recompense before your eyes, to protect them as being poor and afflicted in all things; and also now again by letter I renew the same appeal, praying to Holy God that the renown and brilliancy of life which is now yours may be preserved and become greater and greater, in order that with greater power at your command you may be able to benefit us more lavishly. For that our one prayer is for the safety of all your house, I think you are convinced.

## LETTER CCCIX

### WITHOUT ADDRESS, CONCERNING A NEEDY PERSON <sup>4</sup>

I STRONGLY reproved this brother who was anxious about the listing of his house for taxation, in that he already has the necessary immunity because of his

<sup>2</sup> Probably to be identified with the country about Carbala or Caprales (modern Gelve), the suburb of Nazianzus, wherein Gregory's estate was situated.

<sup>3</sup> A Byzantine title addressed to the emperor and to laymen of high station.

<sup>4</sup> Probably written after 370, after Basil's elevation to the archbishopric. Judging from the title of address, *σεμνότης*, used towards the end of this letter, the addressee is one of the higher officials.

πενίας. ἀπὸ γὰρ βίου εὐπόρου, οὕτω τοῦ Κυρίου ἐπὶ συμφέροντι τῆς ψυχῆς αὐτοῦ οἰκονομήσαντος, νῦν εἰς τὴν ἐσχάτην πενίαν περιετράπη, ὡς μόλις μὲν καὶ τῆς ἐφ' ἡμέραν<sup>1</sup> τροφῆς εὐπορεῖν, ἀνδραπόδου δὲ μηδὲ ἐνὸς κατάρχειν ἀπὸ πολλῶν ὧν πρότερον εἶχεν ἐν τῇ ἑαυτοῦ δεσποτείᾳ. τούτῳ τὸ σῶμα περιλέλειπται μόνον, καὶ τοῦτο ἀσθενὲς καὶ γηραιόν, ὡς καὶ αὐτὸς ὁράς, καὶ παῖδες τρεῖς, προσθήκη φροντίδων ἀνδρὶ πένητι.

“Ὅτι μὲν οὖν οὐδὲν ἐδεῖτο τῆς ἡμετέρας πρεσβείας, ἱκανὴν ἔχων τὴν πενίαν δυσωπῆσαι<sup>2</sup> διὰ τὸ φιλάνθρωπον τοῦ τρόπου, ἀκριβῶς ἠπιστάμην. ἐπεὶ δὲ δυσάρεστοι οἱ αἰτοῦντες, ἐφοβήθην μήποτε ἐλλιμπάνῃ<sup>3</sup> τι τῶν εἰς αὐτὸν ὀφειλομένων, καὶ ἐπέστειλα, εἰδὼς ὅτι ἡ ἡμέρα αὐτῷ, ἐν ᾗ ἂν πρῶτον ἴδῃ σου τὴν σεμνότητα, ἀρχὴ εὐθύμου βίου πρὸς τὸν μετὰ ταῦτα χρόνον γενήσεται, καὶ δώσει τινὰ βελτίονα τῶν πραγμάτων αὐτοῦ<sup>4</sup> μεταβολήν.

## CCCX

Ἀνεπίγραφος, ὑπὲρ συγγενῶν

Αὐτῷ μοι περισπούδαστον ἦν συντυχεῖν σου τῇ λογιότητι πολλῶν ἔνεκεν· πρῶτον μὲν, ὥστε ἀπολαῦσαι τῶν ἐν σοὶ καλῶν διὰ πολλοῦ τοῦ ἐν τῷ μεταξὺ χρόνου, ἔπειτα δέ, καὶ περὶ τῶν κατὰ Ἀριαραθίαν ἀνθρώπων παρακαλέσαι σε· οἷς ἐκ παλαιοῦ θλιβομένοις ἔδωκεν ὁ Κύριος ἀξίαν παραμυθίαν, τῆς σῆς ὀρθότητος τὴν ἐπιστάσιαν

<sup>1</sup> ἐφ' ἡμέραν] ἐφημέρου Regius sec. et Coisl. sec.

<sup>2</sup> σε add. Regius sec. et Coisl. sec.

## LETTER CCCX

poverty. For from a life of plenty, the Lord having so ordained it for the good of his soul, he has now been reduced to extreme poverty, so that he can hardly provide himself with his daily food, and not even one slave does he command of all those whom formerly he had in his service. To him there is left his body alone—and that is weak and aged, as you yourself also see—and three children, an additional care for a poor man.

Now, that he has no need of our intercession, since he has poverty sufficient to importune you because of the kindness of your character, I know full well. But since petitioners are hard to satisfy, I feared lest perhaps something of that which is due to him may be lacking, and so have written a letter, knowing that for him the day on which he shall first see your August Reverence will be the beginning of a cheerful life in after time, and will bring a change for the better in his affairs.

## LETTER CCCX

### WITHOUT ADDRESS, IN BEHALF OF RELATIVES

I MYSELF was most anxious to meet your Eloquence for many reasons: first, so as to enjoy the blessings of your company after so long an interval, and, second, also to invoke your aid in behalf of the people at Ariarathia, to whom, victims long since of affliction, the Lord has given a worthy consolation by bestowing

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<sup>3</sup> ἐλλιμπάγειν Coisl. sec. et Regius sec.

<sup>4</sup> αὐτῷ editi antiqui.

αὐτοῖς χαρισάμενος. ἔστι δέ τι καὶ ἕτερον τῶν συγγενῶν τῶν ἐμῶν πάννυ βεβαρημένον, καὶ σχεδὸν τὸ καιριώτατον τῆς Ἀριαραθικῆς ἀπορίας ὑπάρχον· ὃ καὶ<sup>1</sup> παρακαλῶ κατὰ τὸ ἐνδεχόμενον ἱατρευθῆναι παρὰ τῆς σῆς χρηστότητος, ὥστε φορητὸν τοῦ λοιποῦ γενέσθαι τοῖς κεκτημένοις.

° CCCXI

Πρωτεύοντι

Πολλὰς ἡμῖν ποιοῦσι τὰς ἐπιστολάς πρὸς τὴν σὴν τιμιότητα οἱ ταῖς διαβεβαιώσεσιν ἡμῶν μὴ προσέχοντες, ἀλλ' ἰδιόν τι καὶ ἐξαίρετον ἐν τοῖς ἑαυτῶν ἐπιζητοῦντες. πάλαι γὰρ ἡμεῖς αὐτοῖς διεμαρτυράμεθα, ὅτι οὕτως ἔση κοινὸς καὶ ἴσος τῶν δικαίων ἡμῖν φύλαξ, ὥστε μηδένα πλέον ἐπιζητῆσαί τι τῶν εἰς φιλανθρωπίαν, εἰ μὴ πού ὑπερβάλλῃ<sup>2</sup> τῇ ἀπληστίᾳ. ὅμως δὲ πληροφοροῦντες τόνδε, ἐδώκαμεν αὐτῷ τὴν ἐπιστολήν, συνιστῶντές σοι τὸν ἄνδρα καὶ παρακαλοῦντες καλῶς τε αὐτὸν ἰδεῖν, καὶ διὰ τὸ χρόνῳ κεκμηκέναι αὐτοῦ τὸν οἶκον ἐπὶ ταῖς λειτουργίαις, τῆς ἐνδεχομένης αὐτὸν παρακλήσεως ἀξιῶσαι.

CCCXII

Κηνσίτορι

Οἶδας τὰς ἐκ τῶν κήνσεων καὶ ὠφελείας καὶ βλάβας τὰς γινομένας τοῖς ἀνθρώποις. ὥστε σύγγνωθι τῷδε πολλὴν ποιησαμένῳ σπουδῇν

<sup>1</sup> om. Med., Coisl. sec., Regius sec.

<sup>2</sup> ὑπερβάλλῃ Coisl. sec., Regius sec.

## LETTER CCCXI

upon them the protection of your Rectitude. And there is also another matter<sup>1</sup> which has weighed very heavily on my kinsmen, and one may almost say that it is the chief cause of the poverty at Ariarathia; this I also urge your Benignity to remedy as far as is possible, so that in the future it may become tolerable to those who have it.

## LETTER CCCXI

### TO A SUPERIOR

MANY are the letters which those force me to write to your Honour who give no heed to our assurances, but seek some special and exceptional action in their own interests. For we have long since been insisting to them that you would be so impartial and fair a guardian of our rights that no one would seek any further in the matter of kindness, unless perchance he should go beyond all bounds in greed. But nevertheless, although we so informed this man, we have given him this letter, introducing him to you and urging you to look favourably upon him, and, because in times past his house has borne heavy burdens in public services, to deem him worthy of all possible encouragement.

## LETTER CCCXII

### TO AN ASSESSOR OF TAXES<sup>2</sup>

You know both the gains and losses that come to our people from the registration for taxes. Therefore pardon this man for having taken great pains

<sup>1</sup> There is no clue to what it was.

<sup>2</sup> Cf. Letter CCCXIII.

μηδεμίαν ὑπομεῖναι βλάβην, καὶ συνάρασθαι αὐτῷ  
κατὰ δύναμιν πρὸς τὸ δίκαιον προθυμήθητι.

## CCCXIII

## Κηνσίτορι

Οὐκ ἔστι πόρρωθεν ἰδεῖν τὰς οἰκονομίας τοῦ  
Θεοῦ, ἀλλ' ὑπὸ μικροψυχίας οἱ ἄνθρωποι πρὸς  
τὸ ἐν ποσὶν ἀποβλέπομεν, καὶ πολλάκις ἐπὶ  
ἀγαθὸν πέρας ἀγόμενοι δυσχεραίνομεν, ἀνεχο-  
μένου ἡμῶν τῆς ἀμαθίας τοῦ πάντα ἐν τῇ ἐαυτοῦ<sup>1</sup>  
σοφίᾳ διοικούντος Δεσπότου. μέμνησαι γὰρ  
δήπου ὅσον ἐδυσχεράναμεν<sup>2</sup> τότε πρὸς τὴν ἐπι-  
τεθεῖσαν ἡμῖν φροντίδα, ὅσους παρελάβομεν τῶν  
φίλων εἰς τὸ δι' αὐτῶν ἀπώσασθαι τὴν ἐπήρειαν.  
οὕτω γὰρ ὠνομάζομεν<sup>3</sup> τὸ πρᾶγμα.

Ἀλλὰ νῦν ὁρᾷς ὅποια τὰ παρόντα. παρέσχε  
γάρ σοι ὁ Θεὸς ἀφορμὴν τοῦ τὴν καλοκαγαθίαν  
τῶν τρόπων εἰς φανερόν ἀγαγεῖν καὶ παντὶ τῷ  
ἐφεξῆς βίῳ ἀγαθῆς μνήμης ἀφορμὰς ἐναφεῖναι.  
ὅποιαί γὰρ ἂν ὦσιν αἱ ἀποτιμήσεις αὗται,  
τοιαῦται καὶ αἱ ἐπ' αὐταῖς μνήμαι παρὰ τῶν  
ἐπιγινομένων διασώζεσθαι πεφύκασιν.<sup>4</sup> ἐπεὶ<sup>5</sup> δὲ  
οὐδὲ εὐχομένοις Γαλάταις ὑπήρξεν ἂν φιλανθρω-

<sup>1</sup> αὐτοῦ editi antiqui.

<sup>2</sup> ἐδυσχεραίνομεν Regius nterque et Coisl. sec.

<sup>3</sup> ὠνομάζομεν editi antiqui.

<sup>4</sup> τοιαῦται . . . πεφύκασιν] τοιαύτη καὶ ἡ ἐπ' αὐτοῖς μνήμη

. . . πέφυκε editi antiqui.

<sup>5</sup> δὲ add. MSS. et editi.

## LETTER CCCXIII

lest he suffer any loss, and be willing to assist him to justice as far as you can.

## LETTER CCCXIII

### TO AN ASSESSOR OF TAXES<sup>1</sup>

It is not possible from afar off to see the providences of God, but through pettiness of spirit we men gaze at that which is at our feet, and often when we are being led to a good end we become discontented, the Lord who administers all things in His own wisdom putting up with our ignorance. You doubtless recall, for instance, how discontented we once were at the care<sup>2</sup> which had been imposed upon us, how many friends we summoned in order that through them we might thrust spiteful treatment<sup>3</sup> aside. For thus we called the matter.

But now you see what the present situation is. For God has given you an opportunity of bringing the nobility of your character to light and of leaving behind to all posterity occasions for fond memory. For whatever is the quality of these tax-assessments, just such in the nature of the case is the memory which coming generations will preserve of them. Since even in answer to prayer it would not have been possible for the Galatians to obtain a man of

<sup>1</sup> Written after 370. On "Censitor," cf. Letters CCXCIX and CCCXII. This letter represents another attempt on Basil's part to obtain from the assessor of taxes some special concession for his friends.

<sup>2</sup> Perhaps the episcopacy.

<sup>3</sup> Probably the concerted effort on the part of certain ecclesiastics in the Archdiocese of Caesarea to oppose Basil's election as archbishop.

ποτέρου ἡθους ἐπιτυχεῖν, ἀκριβῶς ἐγὼ πέπεισμαι. ἔχω δὲ οὐ Γαλάτας μακαρίζειν τῆς σῆς ἐπιστασίας μόνον, ἀλλὰ καὶ αὐτὸς ἐμavτόν.<sup>1</sup> ἔστι γὰρ καὶ μοι οἶκος ἐν Γαλατία, καὶ οἴκων γε ὁ λαμπρότατος σὺν Θεῷ, εἰς ὃν εἰ τύχοιμι παρὰ σοῦ τινος βοηθείας (τεύξομαι δὲ ἕως ἂν ἡ φιλία τὴν οἰκείαν ἰσχὺν ἔχη), μεγάλην εἶσομαι τῷ Θεῷ τὴν χάριν.

Εἰ οὖν τις λόγος παρὰ τῇ σῇ τιμιότητι τῆς ἐμῆς φιλίας, ὁμολογουμένην τινὰ ὠφέλειαν παρασχέσθαι τῷ οἴκῳ τοῦ θαυμασιωτάτου ἄρχοντος Σουλπικίου<sup>2</sup> ἡμῶν ἔνεκεν παρακλήθητι, ὥστε ὑφελεῖν τι τῆς νῦν οὔσης ἀπογραφῆς, μάλιστα μὲν ἀξιόλογον καὶ τῆς σῆς μεγαλονοίας ἄξιον, προσθήσω δὲ ὅτι καὶ τῆς ἡμετέρας πρεσβείας τῶν ἀγαπώντων σε· εἰ δὲ μή, ἀλλ' ὅσον οἷ τε καιροὶ<sup>3</sup> συγχωροῦσι καὶ ἡ τῶν πραγμάτων ἐπιδέχεται φύσις· πάντως δὲ ὑφελεῖν καὶ μὴ ἐᾶσαι ἐπὶ τῆς ταυτότητος· ὥστε<sup>4</sup> ἡμᾶς μυρίων ὧν ἔχομεν παρὰ τοῦ ἀγαθοῦ ἄρχοντος εὐεργεσιῶν μίαν χάριν ταύτην διὰ τῆς σῆς σεμνότητος ἀντεκτίσαι.

## CCCXIV

Ἀνεπίγραφος, ἐπὶ οἰκέτῃ

Καὶ πῶς ἔμελλον ἐγὼ γραμμάτων οἰκείαν ἀφορμὴν παρόψεσθαι, καὶ μὴ<sup>5</sup> προσερεῖν τὴν

<sup>1</sup> ἐαυτὸν editi antiqui.

<sup>2</sup> Οὐλπικίου editi antiqui.

<sup>3</sup> χρόνοι editi antiqui.

<sup>4</sup> ὡς E et Med.

<sup>5</sup> om. E.



## LETTER CCCXIV

kindlier character, as I am quite convinced. But I can felicitate on having your protection not only the Galatians but also myself. For I too have a home in Galatia, and with God's help the most splendid of homes, respecting which if I could obtain some assistance from you (and I shall obtain it, as long as friendship has its proper force), I shall be very grateful to God.

If, then, any account of my friendship is taken by your Honour, be so kind for our sake as to grant a certain agreed-upon assistance to the house of the most excellent magistrate Sulpicius,<sup>1</sup> so as to deduct something from his present rating—if possible a considerable amount and worthy of your Magnanimity, and, I shall add, worthy of the intercession of us who love you: but if that be impossible, yet as much as the times allow and the nature of the situation permits; but by all means so as to deduct something, and not to permit the tax to remain at the same amount; to the end that, of the countless benefactions which we have received from the good magistrate,<sup>2</sup> we may repay this one through the aid of your August Reverence.

## LETTER CCCXIV

WITHOUT ADDRESS, CONCERNING A SERVANT <sup>3</sup>

AND how was I to overlook a fitting opportunity of writing, and to fail to address your Honour, when this

<sup>1</sup> Otherwise unknown.

<sup>2</sup> *i.e.* Sulpicius.

<sup>3</sup> Written sometime after Basil's elevation to the episcopacy.

σὴν τιμιότητα, τοῦδε πρὸς ὑμᾶς<sup>1</sup> ἀφικνουμένου ; ὃς ἐξήρκει μὲν καὶ ἀφ' ἑαυτοῦ εἰπεῖν τὰ ἡμέτερα καὶ τὴν τῆς ἐπιστολῆς ἀποπληρῶσαι<sup>2</sup> χρείαν· ἡβουλήθη δὲ καὶ γραμμαμάτων διάκονος γενέσθαι, διὰ τὸ σφόδρα ἡμᾶς ἀγαπᾶν καὶ ἐξ ὅλης ψυχῆς προσκεῖσθαι ἡμῖν. παντὶ<sup>3</sup> τρόπῳ καὶ τὰ ὑμέτερα ῥήματα ἐπικομίζεσθαι βούλεται καὶ ὑμῖν διακονεῖσθαι.

Ἐδώκαμεν οὖν αὐτῷ τὴν ἐπιστολήν, δι' ἧς πρῶτον μὲν ὑμῖν εὐχόμεθα πάντα τὰ ἀγαθὰ, ἃ τε ὁ βίος οὗτος ἔχει, καὶ ὅσα τὸν ἐν ταῖς ἐπαγγελίαις μακαρισμὸν ἀποκείμενα<sup>4</sup> φυλάσσει· ἔπειτα καὶ δεόμεθα τοῦ ἁγίου Θεοῦ οἰκονομηθῆναι δεύτερον ἡμῖν τὴν συντυχίαν ὑμῶν, ἕως ἐσμέν ὑπὲρ γῆς. τὴν δὲ εἰς τὸν προειρημένον ἀδελφὸν ἀγάπην ὅτι πολυπλασιάσεις ἡμῶν ἔνεκεν οὐκ ἀμφιβάλλω. ὥστε παρακλήθητι ἔργῳ αὐτῷ παρασχέσθαι τὴν πείραν.

## CCCXV

Ἀνεπίγραφος, ὑπὲρ συγγενοῦς

Πάνυ πεπεισμένος μηδὲν διαμαρτήσεσθαι περὶ ὧν ἂν μετὰ τοῦ δικαίου παρακαλέσω τὴν τιμιότητά σου, προθύμως ἦλθον ἐπὶ τὸ δοῦναι τὴν ἐπιστολήν τῇ κοσμιωτάτῃ τῇδε ὀρφανῶν προεστῶσιν καὶ οἰκίαν οἰκούσῃ ὑδρας τινὸς πολυκεφάλου χαλεπωτέραν. ἐπὶ πᾶσι δὲ τούτοις ὑπάρχει ἡμῖν τὸ καὶ οἰκείως ἔχειν ἀλλήλοις κατὰ γένος.

<sup>1</sup> ἡμᾶς E.      <sup>2</sup> πληρῶσαι Med. et duo MSS.

<sup>3</sup> ἡμῖν παντὶ uterque Coisl.

<sup>4</sup> ὅσα . . . ἀποκείμενα] ὅσα τῶν ἐν ταῖς ἐπαγγελίαις τὸν μακαρισμὸν ἀποκείμενον Regius sec., Coisl. sec.

## LETTER CCCXV

man was on his way to you? He is indeed quite able of himself to tell of our situation and to fulfil the function of a letter; but he has also wished to be the carrier of a letter because of his great love for us and his whole-hearted devotion to us. He wishes by all means also to bring back your reply and thus to be of service to you.

Therefore we have given him the letter, through which first of all we pray that all good things may be yours, both those that this life possesses and all those which lie in store for us and vouchsafe the blessing contained in the promises; then also we ask the Holy God that a meeting with you may be accorded to us for a second time, while we are above earth. And that you will for our sake multiply your love for the above-mentioned brother I do not doubt. So consent to give him an actual trial.

## LETTER CCCXV

WITHOUT ADDRESS, IN BEHALF OF A RELATIVE <sup>1</sup>

BEING quite convinced that I shall not fail in whatever petitions I may with justice make to your Honour, I have eagerly gone so far as to give the present letter to this most decorous lady who is in charge of some orphans and inhabits a house more troublesome than a many-headed hydra.<sup>2</sup> And besides all this there is the fact that we are related to each other by kinship. Therefore we urge your

<sup>1</sup> Probably written at some time during the episcopate.

<sup>2</sup> *i.e.* the troubles it occasions never end, one succeeding another, as the hydra which Heracles overcame grew two heads for every one lopped off.

## COLLECTED LETTERS OF SAINT BASIL

διὸ παρακαλοῦμέν σου τὴν εὐγένειαν, καὶ ἡμᾶς τιμῶντα, καὶ τῷ πάππῳ τῶν ὀρφανῶν τὴν ὀφειλομένην ἀποσώζοντα τιμὴν, παρασχέσθαι τινὰ βοήθειαν, ὥστε φορητὴν τοῦ λοιποῦ τὴν κτήσιν αὐτοῖς καταστήσαι.

### CCCXVI

Ἀνεπίγραφος, ὑπὲρ καταπονουμένου<sup>1</sup>

Πάνυ πεπεισμένος μηδὲν δεῖσθαι γραμμάτων τοὺς πρὸς τὴν σὴν χρηστότητα ἀφικομένους, διὰ τὸ πλεῖον ποιεῖν ἐκ τῆς τοῦ τρόπου καλοκαγαθίας ἢ ὅσον ἂν τις παρακαλέσας προτρέψαιτό σε πρὸς τὸ ἀγαθόν, ὅμως, διὰ τὸ καθ' ὑπερβολὴν φροντίζειν τοῦ υἱοῦ τοῦδε, ἐπιστεῖλαι τῇ καθαρᾷ σου καὶ ἀδόλῳ ψυχῇ προήχθην, συνιστῶν σοι τὸν ἄνδρα, καὶ παρακαλῶν, ἐν οἷς ἂν ᾗ δυνατόν, παρασχέσθαι αὐτῷ εἰς τὰ προκείμενα τὴν κατὰ δυνάμιν σοι ἐπικουρίαν. ὅτι δὲ οὐδενὸς ἐτέρου δεηθήσεται προστάτου, σοῦ καταξιώσαντος πάσῃ δυνάμει ἣν ἔδωκέ σοι ὁ Κύριος χρήσασθαι εἰς τὴν ὑπὲρ αὐτῷ προστασίαν, ἀκριβῶς ἐπίσταμαι.

### CCCXVII

Ἀνεπίγραφος, ὑπὲρ ἐνδεοῦς

Σπανίας ἡμῖν τὰς πρὸς τὴν σὴν τιμιότητα κατασκευάζει ἐπιστολὰς τὸ σπάνιον τῶν αὐτόθι<sup>2</sup> ἀποκρίσεων. δειγμα γὰρ ποιούμεθα τοῦ<sup>3</sup> ὅχλου

<sup>1</sup> καταποιουμένων editi antiqui.

<sup>2</sup> ἐντόθεν Coisl. sec., Regius sec.

<sup>3</sup> om. E.

## LETTER CCCXVI

Nobility, not only doing honour to us but also preserving the honour that is due to the grandparent of these orphans, to give her some aid, so as to make her possession of the orphans endurable to ourselves in the future.

## LETTER CCCXVI

WITHOUT ADDRESS, IN BEHALF OF ONE AFFLICTED <sup>1</sup>

QUITE convinced though I am that those who have recourse to your Benignity have no need of letters, because you do more out of the nobility of your character than all that anyone by exhortation could induce you to do for a good end, nevertheless, because of the exceeding anxiety which I feel for this son, I have been induced to write to your pure and guileless soul, introducing this man to you, and begging that, in whatever ways it may be possible, you extend to him for the tasks before him such assistance as is within your power. And that he will need no other protector, once you have seen fit to employ for his protection all the power which the Lord has given you, I know full well.

## LETTER CCCXVII

WITHOUT ADDRESS, IN BEHALF OF A NEEDY PERSON <sup>2</sup>

THE scarcity of replies received here renders scarce our letters to your Honour. For we count as proof

<sup>1</sup> Probably written after 370, being an intercessory letter from one dignitary to another.

<sup>2</sup> The reference to "our humble station" inclines one to the belief that this letter was written before 370, while Basil was still a monk.

ἡμῶν τὸ γράμμα φέρειν τῇ τιμιότητί σου, τὸ μὴ δέχεσθαι ἐφ' οἷς ἂν ἐκάστοτε γράφομεν<sup>1</sup> τὰς ἀποκρίσεις. πάλιν δὲ εἰς ἑτέραν μεθίστησι διάνοιαν ἢ ἔννοια τοῦ πλήθους τῶν περὶ σέπραγμάτων, καὶ συγγνώμην ἔχομεν τῷ τοσαῦτα διὰ χειρὸς ἔχοντι ἐπιλανθανομένῳ ἡμῶν, ὧν οὐδὲ εἰ πᾶσα ἦν σχολὴ καὶ ἡσυχία, διὰ τὸ ταπεινὸν τοῦ βίου μεμνήσθαι ῥάδιον.

Σὲ μὲν οὖν ὁ ἅγιος<sup>2</sup> καὶ ἐπὶ μείζονα τῆς περιφανείας ἀγάγοι καὶ τῇ παρούσῃ λαμπρότητι συντηρήσοι τῇ ἑαυτοῦ χάριτι· ἡμεῖς δὲ πᾶσαν πρόφασιν ἀμειβόμεθα γράμμασιν, οὐχ ἥκιστα δὲ τὴν παροῦσαν διὰ τόνδε, ὃν καὶ παρακατατιθέμεθά σοι καὶ ἀξιούμεν λαβεῖν τινα αὐτὸν τῆς τῶν γραμμάτων ἡμῶν<sup>3</sup> διακονίας αἰσθησιν.

## CCCXVIII

Βασιλείου, ἀνεπίγραφος, ὑπὲρ πατριώτου

Τοὺς ἐκ τῆς πατρίδος ἡμῶν ἀφικομένους συνίστησί σοι αὐτὸ<sup>4</sup> τῆς πατρίδος δίκαιον, εἰ καὶ ὅτι τῇ τοῦ τρόπου χρηστότητι πάντας ὑπὸ τὴν ἑαυτοῦ ἄγεις πρόνοιαν τοὺς ὅπως οὖν δεομένους τινὸς ἀντιλήψεως. καὶ τὸν ἐγχειρίζοντα τοίνυν τὴν ἐπιστολὴν τῇ κοσμιότητί σου, τὸν υἱὸν τοῦδε,

<sup>1</sup> γράφωμεν Med. et duo MSS.

<sup>2</sup> Θεὸς add. Vat. et Clar. <sup>3</sup> ἡμῖν E. <sup>4</sup> τὸ add. E.

<sup>1</sup> The author's expression ἀμειβόμεθα γράμμασιν is an epistolary condensation of γράμματα ἀμειβόμεθα γράμμασιν. The possibility remains, however, that γράμματα has fallen

## LETTER CCCXVIII

that our letters bring annoyance to your Honour the fact that no answers are ever received to whatever we write on each occasion. But the thought of the multitude of the cases which encompass you changes us again to the opposite opinion, and we have forgiveness for him who having so many duties in hand forgets us whom, even if one had nothing but leisure and quiet, it would not be easy to remember because of our humble station in life.

Now as for you, may the Holy One both lead you on to greater distinction, and by His grace preserve your present splendour. But as for us, on every opportunity given we requite letter with letter, and not least on the one now offered because of this man,<sup>1</sup> whom we both place in your keeping and deem worthy to receive some mark of recognition for his services in carrying our letter.

## LETTER CCCXVIII

BELONGING TO BASIL, WITHOUT ADDRESS,  
IN BEHALF OF A COMPATRIOT <sup>2</sup>

THOSE who come from our fatherland are commended to you by the very claim of the fatherland, even though you, through the goodness of your character, bring under your fostering care all those who in any way need any succour. Therefore do you not only receive the person who hands this letter to

out of our texts. *πᾶσαν πρόφασιν* is adverbial and not to be taken as object of the verb. *διὰ τόνδε*, "because of (or, 'to help') this man," leads up to the real motive of the letter.

<sup>2</sup> An intercessory letter, and thus probably written after 370.

δέξαι, καὶ ὡς πατριώτην καὶ ὡς δεόμενον ἀντιλήψεως καὶ ὡς παρ' ἡμῶν συνιστάμενόν σοι· καὶ ἐκ πάντων τούτων ἐν αὐτῷ ὑπαρξάτω, τυχεῖν τῆς ἐνδεχομένης παρὰ σοῦ βοηθείας εἰς τὰ προκείμενα. δῆλον δὲ ὅτι ἐπὶ τοῖς ἀγαθοῖς ἔργοις αἱ ἀνταποδόσεις, οὐ παρ' ἡμῶν τῶν μικρῶν, ἀλλὰ παρὰ τοῦ Κυρίου, τοῦ τὰς ἀγαθὰς προαιρέσεις ἀμειβομένου.

## CCCXIX

Ὅμοίως<sup>1</sup> ὑπὲρ ξένου

Κατὰ πόδας τῆς ἀναχωρήσεώς σου ἐπέστη ἡμῖν ὁ υἱὸς οὗτος, ὁ τὴν ἐπιστολὴν σοι ταύτην ἀποδιδούς, χρεῖαν ἔχων, ὡς ἀνὴρ ἐν ἀλλοδαπῇ διάγων, πάσης τῆς παρὰ τῶν Χριστιανῶν ὀφειλομένης τοῖς ξένοις παραμυθίας. τὸ μὲν οὖν πρᾶγμα οὗτός σοι ἐναργέστερον διηγήσεται, τὴν δὲ βοήθειαν αὐτὸς παρέξεις τήν σοι κατὰ δύναμιν καὶ ἀναγκαίαν τοῖς προκειμένοις. ἐὰν μὲν οὖν παρῇ ὁ ἡγεμών, αὐτὸς ξεναγήσεις πρὸς αὐτὸν δηλονότι, ἐπεὶ διὰ τῶν πολιτευομένων παρέξεις αὐτῷ τὰ σπουδαζόμενα. οὐ γὰρ μικρῶς μοι μέλει τὸ πάντα αὐτὸν κατὰ γνώμην πράξαντα ἐπανελθεῖν.

<sup>1</sup> Ἀνεπίγραφος Ε.



## LETTER CCCXIX

your Decorum, this man's<sup>1</sup> son, both as a fellow-countryman, and as one who needs help, and as one who is commended to you by us; and also, for all these reasons, let him have this one boon—to receive all possible help from you for the work he has before him. And it is clear that for good works there are the rewards, not from us insignificant beings, but from the Lord who requites good purposes.

## LETTER CCCXIX

### LIKEWISE IN BEHALF OF A STRANGER<sup>2</sup>

ON the heels of your departure this son, who gives this letter to you, came to us in need (as a man living in a strange land) of all consolation due to strangers from Christians. Now as for the matter in question, he will explain it more clearly to you, and you on your part will render such assistance as is in your power and as is necessary to the work that is before him. Now if the governor is at hand, you will, of course, conduct the stranger to him, for it is through those in charge of the government that you will procure for him that which he earnestly seeks. For it is no small concern to me that he shall return having accomplished everything according to his mind.

<sup>1</sup> *i.e.* his own, Basil's, spiritual son.

<sup>2</sup> Written at about the same time as the preceding.

## CCCXX

Ἀνεπίγραφος, ἐπὶ προσηγορίᾳ

Διὰ μακροῦ ἡμῖν ὑπῆρξε προσειπεῖν τὴν τιμιότητά σου, τῷ τὸν ἀνακομίζοντα τὰς ἀποκρίσεις πολὺν χρόνον ἐνδιατρίψαι τῇ ἡμετέρᾳ καὶ ἀνδράσι καὶ πράγμασι δυσχερεστέροις<sup>1</sup> περιπεσεῖν. ἑαυτὸν γὰρ ὅλον ἀπεξενώθη τῆς ἐνεγκούσης. ἀπάταις<sup>2</sup> ἀνθρώπων καὶ διαλύσεσιν ὑπαχθείς, εἰ τῆς παρούσης αὐτῷ κακουργίας κρατήσῃ, τοῦ παντὸς περιέσεσθαι, ὃψὲ τοῦ κεφαλαίου τῆς ζημίας ἐπήσθητο, ἐν τῇ κατὰ μικρὸν ἀπάτῃ τῆς αἰσθήσεως κλεπτομένης.

Ἐπεὶ οὖν ἐπάνεισι, τῶν τε τοῦ ἀέρος ὀχληρῶν καὶ τῆς τῶν ἀνδρῶν μοχθηρίας ἀπαλλαγεῖς, ἀσπαζόμεθά σε δι' αὐτοῦ, παρακαλοῦντες μεμνησθαι ἡμῶν ἐπὶ τῶν προσευχῶν (πολλῆς γὰρ τῆς ἐκ τῶν εὐχῶν βοηθείας δεόμεθα), καὶ ἅμα σημαίνομεν, ὅτι οἱ ὑπεύθυνοι καταλειφθέντες πρὸς τὴν τοῦ ὀφλήματος ἔκτισιν παρὰ τοῦ μακαρίου ἐπισκόπου, ἐπιμνησθέντος ἐν ταῖς διαθήκαις αὐτοῦ τε τοῦ χρέους, καὶ ὅθεν προσῆκεν ἐκτισθῆναι, καὶ διὰ τίνων, ὑπεριδόντες τῶν φιλικῶν ὑπομνήσεων τὰς ἐκ τῶν δικαστηρίων ἀνάγκας ἐκδέχονται. διὸ ἄπρακτος ἐπανήλθεν

<sup>1</sup> δυσχερεστατοῖς editi antiqui.<sup>2</sup> ἀπάτας γὰρ editi antiqui.

<sup>1</sup> Probably written in 372, if the following suppositions be true: The "late bishop" referred to in this letter is Basil's

## LETTER CCCXX

## LETTER CCCXX

WITHOUT ADDRESS, CONCERNING A SALUTATION <sup>1</sup>

It is only after a long interval that it has become possible for us to address your Honour, because the bearer of our answer tarried a long time in our country and fell among both men and affairs that proved rather difficult. For he has been estranged from the land that bore him for a whole year. Led on by the deceits of men and by liquidations of the debt—by the thought that if he should overcome the villainy about him, he would be master of the whole situation—late did he perceive the sum-total of his loss, not until his sense of perception had been previously beguiled by the gradual deceit.

Now since he is returning, freed from the troubles of climate and the wickedness of men, we greet you through him, urging you to be mindful of us in your prayers (for great is the assistance we need from prayers!), and at the same time we inform you that those responsible parties designated by the late blessed bishop for the payment of the debt—since the indebtedness itself was mentioned in his will, and whence it should be paid, and through whom—disregarding the suggestions of friends await the compulsory action of the law-courts. Wherefore our

predecessor in the see of Caesarea, and the lawsuit mentioned has grown out of his will. The person recommended here has been working on the case for at least a year according to the context, and it is now the second year after Basil's elevation to the episcopacy. Hence the year is 372.

The similarity in subject-matter in this letter and in Letter CCCVII is very striking and would lead one to associate the two letters as being of the same date.

ὁ ἑταῖρος<sup>1</sup> ἡμῶν, καὶ ταῦτα αὐτὰ ἠξίωσεν αὐτὸν παρ' ἡμῶν μαρτυρηθῆναι, ὥς μὴ ἀργίας μηδὲ ῥαθυμίας ἔγκλημα σχεῖν παρὰ τῇ τιμιότητί σου. ταῦτα μὲν εἰς τοσοῦτον. τὰ δὲ τῶν ἐκκλησιῶν ὅπως ἔχει, εἴτε συγκεχώρηται μένειν ἐπὶ τῆς ὁμοιότητος, εἴτε καὶ πρὸς τὸ χεῖρον ἐκπέπτωκεν, ἢ<sup>2</sup> τίνα ἐλπίδα τῆς ἐπὶ τὸ βέλτιον ἔχει μεταβολῆς, γνωρίσαι<sup>3</sup> ἡμῖν διὰ τινὸς τῶν γνησίων ἀδελφῶν καταξίωσον.

## CCCXXI

## Θέκλη

Τὸ παριππεῦσαν ἔτος κρυμὸς γέγονε<sup>4</sup> τῇ πατρίδι βαρύς, καὶ τὰς βλεφαρίδας τῶν ἀμπέλων<sup>5</sup> τὰς ἤδη πρὸς ὠδίνας λυομέας<sup>6</sup> ἀνέκοψεν. αἱ δὲ ἀπομείναςαι στεῖραι ἀνχμηρὰς καὶ ἀβρόχους τὰς φιάλας ἡμῶν ἐξειργάσαντο. τί δή ποτ' οὖν σοι τὴν τῶν φυτῶν ἀκαρπίαν ἐκτραγωδῆσαι προήχθημεν; ἵνα γένῃ ἡμῖν, κατὰ τὸν Σολομῶντα, καὶ αὐτὴ ἄμπελος κυπρίζουσα, καὶ κατάκαρπος κληματὶς, οὐ βότρυν ἐξανθήσασα, ἀλλὰ τῶν βοτρύων ἐκθλίψασα τοῖς διψῶσι τὴν δρόσον. τίνες δὲ εἰσιν οἱ διψῶντες; οἱ τὸν περιβόλον

<sup>1</sup> ἕτερος editi antiqui.<sup>2</sup> εἴτε duo MSS.<sup>3</sup> γνωρίσαις editi antiqui.<sup>4</sup> γεγένηται Coisl. sec., Regius sec., Vat.<sup>5</sup> τῆς ἀμπέλου Harl. et Med.<sup>6</sup> om. Harl.

<sup>1</sup> This letter is found regularly in the MSS. of Gregory of Nazianzus, and is generally conceded to be his. Moreover, the simplicity and gravity of Basil's style are quite absent, but we seem to detect the gaiety of that of Gregory. Also,

## LETTER CCCXXI

friend has returned with his mission unfinished, and these very facts make it fitting that he be approved by us so that he may not incur from your Honour a charge of laziness or indifference. So much for this. And as to the state of the affairs of the churches, whether it is admitted that they remain in the same case or have fallen into an even worse condition, or what hope they have of changing for the better, deign to inform us through one of our true brothers.

## LETTER CCCXXI

TO THECLA<sup>1</sup>

DURING the past year the cold has been severe in our country, and has damaged the eyelids of the vines that were already being loosed for travail; but being left sterile they have rendered our cups unwet and unmoistened. Now why have we been induced to present the sterility of the plants to you in the tragic manner? In order that you may yourself become for us, in the words of Solomon,<sup>2</sup> both a blooming vine and a fruitful vine twig, not flourishing with clusters but pressing out the dew of the clusters to those who thirst. And who are those who thirst? Those who

Gregory had written three other letters to Thecla. Finally, while the present letter exists in the family of Basilian MSS. known as Aa, it is one of the last of that group, Number CLI, and only the first one hundred are regarded as going back to the original collection by Gregory. The present letter and several others are believed to have been added to the collection by another editor about A.D. 389 or 390.

<sup>2</sup> This entire passage is a reflection of Solomon's Canticle of Canticles, although no portion can be regarded as a direct quotation.

τῆς συνόδου τειχίζοντες. τούτους<sup>1</sup> ὀρεινῶ μεθύσ-  
ματι ποτίζειν οὐκ ἔχων ἐγώ, ἐπὶ τὴν πολυστά-  
φυλόν σου κεχώρηκα δεξιάν, ἵν' ἡμῖν ἐκ ποταμίας  
ποταμηδὸν τοὺς σοὺς κελεύσεις ἐπιρρεῦσαι κρου-  
νοὺς. τοῦτο γὰρ τάχος ποιήσασα, πολλῶν μὲν  
στόματα ξηρὰ θεραπεύσεις,<sup>2</sup> εὐφρανεῖς δὲ πρῶτον  
ὡς ἐνι μάλιστα καὶ τὸν ἀττικιστὴν ἐπαίτην<sup>3</sup>  
ἐμέ.

## CCCXXII

Ἀνεπίγραφος, ἐπὶ φίλῳ συμπασχάσαι

Δεξάμενος τὰ γράμματα τῆς σῆς τιμιότητος  
ἦσθην, ὡς εἰκός, καὶ εὐχαρίστησα τῷ Κυρίῳ, καὶ  
προθύμως εἶχον ἀντιφθέγγασθαι, εἴαν τις κατὰ  
καιρὸν περὶ ἀντιγράφων ὑπέμνησε. τὸ γὰρ  
πρᾶγμα ὑπὲρ οὗ ἐπέταξας ἡμῖν χρόνῳ ἐλάμβανε  
τὴν κατάστασιν, οὐκ ἐνῆν δὲ πρὸ τοῦ πέρατος  
ἀσφαλὲς οὐδὲν ἀποκρίνασθαι. αὕτη ἡ αἰτία τῆς  
σιωπῆς ἡμῶν.<sup>4</sup> οὐ γὰρ δὴ ῥαθυμία οὐδὲ ἄγνοια  
τοῦ προσήκοντος. εἰ γὰρ καὶ ὅλως ἡμεν<sup>5</sup> ῥάθυμοι,  
ἐσπουδάσαμεν πάντως ἐπὶ τῆς σῆς τιμιότητος

<sup>1</sup> τούτοις E.

<sup>2</sup> στόματα ξηρὰ θεραπεύσεις] ἀναπαύσεις ψυχὰς Regii utrique  
Coisl. sec.

<sup>3</sup> ἐπαινέτην E, editi antiqui.

<sup>4</sup> ἡμῖν editi antiqui.

<sup>5</sup> om. E; ἔσμεν duo MSS.

<sup>1</sup> Not the walls of the church, but a four-walled enclosure  
built some distance from the church. Cf. *Vita Constantini*  
4. 59; also *Cod. Theod.* 9. 45, where a church is called a temple  
"walled in by an enclosure of four walls."

<sup>2</sup> Synodos, a common term for the church. Cf. *Cod.*  
*Theod.* 16. 2.

## LETTER CCCXXII

are constructing the enclosure<sup>1</sup> of the church.<sup>2</sup> Since I cannot give these the wine of mountains to drink, I have had recourse to your right hand filled with grapes, that you might call upon your springs to flow to us like a river from a river's source. For by doing this quickly you will care for the dry lips of many, but first of all you will give the greatest possible delight to me, the Atticizing mendicant.<sup>3</sup>

## LETTER CCCXXII

WITHOUT ADDRESS, CONCERNING SPENDING EASTER  
WITH A FRIEND<sup>4</sup>

WHEN I received the letter of your Honour I was delighted, as was natural, and I gave thanks to the Lord, and I was eager to make response, and I should have done so had anyone reminded me in season about the copies<sup>5</sup> of the documents. For although the matter regarding which you had instructed us was slowly approaching its settlement, yet it was not possible before the conclusion of it to say anything certain in reply. This is the cause of our silence; for it was not indifference or ignorance of what is proper. For even if we had been altogether indifferent, we should certainly have taken

<sup>3</sup> Some MSS. read ἐπαινέτην, "praiser." But "Atticizing mendicant," i.e. a mendicant monk, seems to fit the context better.

<sup>4</sup> The heading refers only to the secondary part of this letter, the primary object of which was to explain a long delay in answering a communication of the addressee.

<sup>5</sup> The "anyone" was very likely the addressee himself, who had neglected to remind Basil. The "copies" evidently had to do with the business or legal matter with which Basil had been charged.

συσκιιάσαι ἡμῶν τὰ ἐλαττώματα. νῦν δὲ οὐκ ἔστιν ἡμῶν ἐπιλαθέσθαι σου οὐδὲ τὸ βραχύτατον (ἢ πρότερον ἂν τις ἑαυτὸν ἀγνοήσειεν). ἀλλὰ καὶ ἐπιστέλλωμεν καὶ μὴ, ἐνιδρυμένον σε ταῖς καρδίαις ἑαυτῶν περιφέρομεν, καὶ πρὸς τὴν μακρὰν ἀπόλειψιν τοῦ χειμῶνος οὕτω δυσκόλως ἔχομεν, ὥστε εὐχεσθαι, εἰ μὴ αὐτῷ σοι δυνατόν, διὰ τὰς ἀκουόμενας ἀσχολίας, καταλιπεῖν τοὺς ἀγροίκους, ἡμῖν ἐγγενέσθαι πρόφασιν ἐπιστῆναι τοῖς τόποις καὶ τῆς ἀληθινῆς εὐσταθείας τῶν σῶν τρόπων καὶ τῆς κοσμιότητος ἀπολαῦσαι. πάντως δὲ τὴν σωτήριον ἡμέραν τοῦ πάσχα μεθ' ἡμῶν ποιῆσαι προθυμηθήσῃ, μετὰ τῆς κοσμιωτάτης συμβίου σου, ἣν καὶ προσαγορεύομεν διὰ σοῦ καὶ παρακαλοῦμεν συμπρᾶξαι ἡμῖν εἰς τὸ ἐπεῖξαι σε πρὸς ἡμᾶς.

## CCCXXIII

## Φιλαγρίῳ Ἀρκήνῳ

Χάρις τῷ ἀγίῳ Θεῷ· οὐ γὰρ ἂν εἴποιμι χάριν ἔχειν τοῖς ἡδικηκόσι σε, ὅτι μοι γεγονάσι γραμμάτων ὑπόθεσις· ἀλλ' ὁ πανταχόθεν εὐεργετῶν ἡμᾶς Κύριος οἶδε καὶ διὰ τῶν λυπηρῶν πληροῦν πολλάκις τὰς παρακλήσεις. ὅθεν καὶ ἡμῖν τὴν εἰκαιότητα<sup>1</sup> τῶν ἀποδράντων<sup>2</sup> σε,<sup>3</sup> εὐφροσύνης ἐποίησεν ἀφορμήν.

Ἀλλὰ γράφοις ἡμῖν διὰ πάσης προφάσεως, τοιαῦτα γράφων, οὕτω μὲν ἀπὸ χρηστῆς γνώμης,

<sup>1</sup> σκαιότητα editi antiqui, Harl., Regius primus.

<sup>2</sup> ἀποδρασάντων editi antiqui.

<sup>3</sup> σου Clarom.



## LETTER CCCXXIII

pains to throw a shade over our shortcomings before your Honour. But as it is, it is not within our power to forget you even for the briefest moment (or sooner would one be unconscious of oneself!); nay, whether we write or not, we bear you about with us enshrined within our hearts, and so fretful are we at the long waning of the winter that we pray that, if it is not possible for you yourself, on account of the pre-occupations of which we hear, to leave your rustics, we may find an occasion to visit your region and to enjoy the true steadfastness of your character and the decorum of your life. But surely you will be eager to spend the saving day of Easter with us, together with your most decorous wife, whom we both greet through you and beg to co-operate with us in urging you to visit us.

## LETTER CCCXXIII

TO PHILAGRIUS ARCENUS <sup>1</sup>

THANKS be to the holy God—for I could not say that I am thankful to those who have wronged you, because they have furnished me an excuse for writing—but the Lord who grants us blessings from every side knows also how to supply consolations often even through troubles. Wherefore He has made the inconsiderateness of those who have deserted you an occasion of gladness for us.

But pray write to us on every pretext, writing such things as you do write—from so excellent a

<sup>1</sup> Probably written during the episcopate. This Philagrius is probably the intimate friend and fellow-student of Caesarius, brother of Gregory of Nazianzus.

οὕτω δὲ ἀπὸ γλώττης κεκαθαρμένης. καὶ γὰρ εἰ μὴ φάμεν προσποιεῖσθαι τὸ ἐν τῇ λέξει τερπνόν, ἀλλ' οὖν φυσικῶς πως κατακηλούμεθα παρ' αὐτοῦ, καὶ ἄγετε ἡμᾶς οἱ τὸν λόγον χαρίεντες, ὥσπερ οἱ τὰς μελίσσας διὰ τῶν κρουμάτων.<sup>1</sup> πολλὰς γε οὖν πέμπε τὰς ἐπιστολάς, καὶ μακρὰς ὡς ἐνι μάλιστα· οὐ γὰρ δὴ ἀρετὴ ἐπιστολῆς ἢ βραχύτης, οὐ μᾶλλον γε ἢ ἀνθρώπου.

Γράφε δὲ ἡμῖν τά τε κατὰ τὸν οἶκον, ὅπως διαίκεται, καὶ αὐτό σοι τὸ σῶμα ὅπως ὑγείας ἔχει, καὶ εἰ τὰ τῶν ἐκκλησιῶν ἡσυχάζει· μέλει γάρ σοι καὶ τούτων καλῶς ποιοῦντι. καὶ μέντοι καὶ εἴ τις δύναμις συμπονεῖν τῇ εἰρήνῃ καὶ τῇ ἐνώσει τῶν διεστηκότων, μὴ παραιτοῦ.

Ὁ δὲ χρηστὸς Κυριακὸς ἤψατο πρότερον τῆς σπουδῆς, καὶ τότε ἡμῖν ἀπέδωκε τὴν ἐπιστολήν· ἐπὶ<sup>2</sup> δὲ τὰ λείψανα τοῦ πράγματος ἡμᾶς<sup>3</sup> ἔσχε συναιρομένους τὰ ἡμῖν δυνατά. ἐπεστείλαμεν γὰρ τῶν χωρεπισκόπων τῶν τόπων· ὃς ἐὰν ποιήσῃ τι τῷ προστεταγμένων, αὐτὰ γνωρίσει τὰ πράγματα.

## CCCXXIV

Πασινίκῳ<sup>4</sup> ἱατρῷ

Δεῖγμα<sup>5</sup> τοῦ μὴ παρέργως σε ἔχειν περὶ<sup>6</sup> ἡμᾶς τὸ εὐθὺς ἀπ' αὐτῶν, ὡς εἰπεῖν, τῶν θυρῶν τῆς

<sup>1</sup> κρουμάτων editi antiqui.<sup>2</sup> ἡμᾶς add. Capps.<sup>3</sup> μέγιστον add. editi antiqui.<sup>4</sup> ἐπεὶ editi antiqui.<sup>5</sup> Παιωνίκῳ Clarom.<sup>6</sup> πρὸς E.

## LETTER CCCXXIV

mind and in so pure a tongue. For although we do not say that we can lay any claim to elegance of style, yet by a sort of natural instinct we are charmed by it, and you who are graceful of speech attract us, even as men attract bees by the thrumming of a lyre. Therefore send many letters, and make them as long as you can; for shortness is not a virtue in a letter any more than it is in a man.

But write to us both about your affairs at home, in what state they are, and about your own body, what health it enjoys, and tell whether the affairs of the churches are peaceful. For these things also are a care to you, and rightly so. Moreover, if there is any possibility of your collaborating for peace and for the unity of those who have separated, do not decline it.

But the excellent Cyriacus<sup>1</sup> had already laid hold of his zeal, and at the time in question he delivered the letter to us; and for what remained of the matter he got us to assist him to the best of our power. For we wrote to the suffragan bishop of the several localities; but whether he will do any of the things which were ordered the facts themselves will make known.

## LETTER CCCXXIV

TO PASINICUS, A PHYSICIAN<sup>2</sup>

A PROOF that you are not casual in your dealings with us is the fact of your addressing us immediately

<sup>1</sup> Basil, intentionally obscure, is evidently referring to some secret negotiations.

<sup>2</sup> There is little evidence for establishing a date for this letter. The addressee is otherwise unknown. In this amusing

εἰσόδου<sup>1</sup> προσφθέγγεσθαι<sup>2</sup> ἡμᾶς. ἔστι μὲν οὖν καὶ αὐτὸ σπουδῆς ἄξιον, τὸ ἐντυχεῖν γράμμασι φιλικοῖς· ἐὰν<sup>3</sup> δὲ καὶ τὴν ἐπὶ τοῖς μεγίστοις χρεῖαν ἀνύῃ τὰ γραφόμενα, πολλῶ πλείονος ἄξια γίνεται δηλονότι.

Εὖ<sup>4</sup> τοίνυν ἴσθι, ὡς ὁ τὰ πάντα<sup>5</sup> ἄριστος ἀνὴρ Πατρίκιος τοσαῦτα ἐπὶ τῶν χειλέων αὐτοῦ τῆς πειθοῦς φέρει φάρμακα, ὥστε μὴ ὅτι σὺ<sup>6</sup> ἐπέστειλας, ἀλλὰ καὶ Σαυρομάτην τινὰ ἢ Σκύθην λάβῃ, πείσαι<sup>7</sup> ἂν ῥαδίως περὶ ὧν ἐβελήσειεν. οὐ μὴν ἀπὸ καρδίας ἐστὶ τὰ τῆς εὐφροσύνης<sup>8</sup> ἐκεῖνα ῥήματα. πάλαι γὰρ ἐπιτετήδευται τὸ σχῆμα τοῦτο· μέχρι φωνῆς<sup>9</sup> χρηστοὺς καὶ ἀπειροκάλους δῆθεν καὶ ἐτοίμους εἶναι ἐπιτρέπειν παντὶ δικαστηρίῳ τὰ κατ' αὐτούς, ἐπειδὰν δὲ ἐπ' αὐτῶν γένωνται τῶν πραγμάτων, μὴ σύ γε ἐκεῖ<sup>10</sup> τύχοις.

Ἀλλὰ ταῦτα μὲν<sup>11</sup> μοι πρὸς σὲ εἰρήσθω, ἵν' αὐτός τε εἰδείης<sup>12</sup> καὶ τὸν ἄνδρα οὔτε ἄλλως ὄντα εὐπαράγωγον, ἔτι καὶ παρὰ σεαυτοῦ πεισθῆς, μὴ τῇ τῶν ῥημάτων προσέχειν εὐπρεπείᾳ, ἀλλὰ τοὺς ἐκ τῶν πραγμάτων ἀναμένειν ἐλέγχους.

<sup>1</sup> ὁδοῦ E. editi antiqui.

<sup>2</sup> προσφθέγγεσθαι E.

<sup>3</sup> εἰ E.

<sup>4</sup> σὺ Med.

<sup>5</sup> ὡς ὁ τὰ πάντα] ὅτι ὁ πάντων duo MSS.

<sup>6</sup> μὴ ὅτι σὺ] μηδ' ὅτι οὖν E, Med.

<sup>7</sup> πείσει editi antiqui.

<sup>8</sup> ἀφροσύνης editi antiqui.

<sup>9</sup> εἶναι add. editi antiqui.

<sup>10</sup> om. Med.

<sup>11</sup> om. E.

<sup>12</sup> εἰδῆς quatuor MSS. ; πεισθεῖς Med.

## LETTER CCCXXIV

at the very doors, so to speak, of the entrance. Now it is worth while in itself to read a friendly letter; but if that which is written also accomplishes the necessary result in very important matters, it is obviously worth far more.

Rest assured, accordingly, that Patricius, an excellent man in all respects, bears so many charms of persuasion on his lips that he—to say nothing of the letter which you wrote—could easily persuade even a Sauromatan or a Scythian, should he get hold of one, about any matter he might wish. Yet surely those phrases of good cheer of his are not from the heart. For this scheme has been practised from of old—for men to be, so far as speech goes, simple-minded and inexperienced in the ways of the world, forsooth, and ready to submit their interests to any court, but when they came to deal with the matters themselves, may you at least not happen to be there!

But let me tell you this in order that you yourself may know that the man is not in any way easily led; and furthermore that you may be convinced on your part not to pay attention to the beauty of his phrases but to await the proofs from facts.

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letter Basil analyses the character of a certain Patricius, concerning whom his friend the addressee, Pasinicus, had made some disparaging remark. "The excellent man in all respects" is plausible and insincere and not to be trusted; his simple manner and his affectation of inexperience are only a device to deceive; hence beware of him!

## CCCXXV

Μαγνηνιανῶ<sup>1</sup>

Ἐξήρκει καὶ τὸ γράμμα τῆς σεμνότητός σου πᾶσαν ἡμῖν ἐξεργάσασθαι<sup>2</sup> εὐφροσύνην. νυνὶ δὲ καὶ ἡ κοσμιωτάτη γυναικῶν Ἰκέλιον,<sup>3</sup> ἡ κοινὴ θυγάτηρ ἡμῶν, τὴν ἐπιστολὴν ἀποδοῦσα πλέον ἢ εἰς τὸ διπλάσιον τὴν εὐφροσύνην ἐπηύξησεν, οὐ μόνον τῷ ἔμφυχος εἰκὼν εἶναι τῆς σῆς<sup>4</sup> καλοκάγαθίας, ἀλλὰ καὶ τῷ παρ' ἑαυτῆς πᾶσαν ἐπιδεικνύναι ἀρετῆς ἐπιμέλειαν. ὥστε πρότερον αὐτὴν ἀσμένως δεξάμενοι διὰ σέ, ὕστερον ἀναστρέψαντες ἐμακαρίσαμεν σε δι' αὐτήν, ὅτι τοιαύτης τεκνοτροφίας μισθοί σε μένουσι παρὰ τοῦ Δεσπότη Θεοῦ. ἀλλ' ἴδοιμέν ποτε καὶ αὐτὸν σέ, καὶ τῶν ἐν σοὶ καλῶν ἀπολαύσαιμεν, μήτε ἀρρωστίας, μήτε ἐτέρας τινὸς δυσχερείας ἐμποδίζούσης ἡμῶν τῇ συντυχίᾳ.<sup>5</sup>

## CCCXXVI

## Ἀνεπίγραφος, ἐπὶ νουθεσίᾳ

Ἐδωκεν ἡμῖν ὁ ἅγιος Θεὸς οἰκειοτάτην πραγμάτων ὑπόθεσιν τὸν ἀδελφὸν τόνδε γνωρίσας ἡμῖν,

<sup>1</sup> Μαγνημιανῶ editi antiqui.

<sup>2</sup> ἐπεξεργάσασθαι nonnulli MSS.

<sup>3</sup> Εἰκέλιον Vat. et Bigot.

<sup>4</sup> ὁμετέρας editi antiqui.

<sup>5</sup> τὴν συντυχίαν nonnulli MSS.

<sup>1</sup> Despite the Benedictine editors, I regard the addressee of this letter and Letter CLXXV as the same. The fact that κόμητι is not found in this letter as in CLXXV may be accounted for by the present letter's later date, when the

## LETTER CCCXXV

## LETTER CCCXXV

TO MAGNINIANUS <sup>1</sup>

THE letter of your August Reverence was sufficient to cause us every joy. And now too the most decorous of women, Icelium, our common daughter, by delivering the letter, has increased the joy to more than twice as much, not only being a living image of your Excellency, but also by displaying on her own part every care for virtue. Therefore, having first received her gladly on your account, turning about we next congratulate you on her account, because rewards await you from the Lord God the Master for having reared such children. But may we some day see you yourself also, and enjoy the noble qualities in you, when neither sickness nor any other annoyance impedes our meeting.

## LETTER CCCXXVI

WITHOUT ADDRESS, CONVEYING AN ADMONITION <sup>2</sup>

THE holy God granted us a most fitting opportunity for action, when he made this brother known addressee no longer held that office. Any argument based on the spelling of the name means little, since the MSS. in both cases differ in the exact spelling of this rather cumbersome word. Furthermore, it is worthy of note that the title of *σεμνότης*, used in this letter, is used only of laymen of distinction, which would be quite befitting a former *κόμης*.

Accordingly, if the hypothesis above be true, this letter was probably written several years later than Letter CLXXV, which was composed in 376.

<sup>2</sup> The date cannot be determined.

τὸν ἄνδρα, ᾧ κατὰ τὴν ἐπάνοδον τὴν πρὸς τὴν σὴν τιμιότητα ἐχρησάμεθα τῆς ἐγγράφου<sup>1</sup> ταύτης ὁμιλίας ἡμῶν διακόνῳ, εὐχόμενοι τῷ Θεῷ, ἐπὶ μερίζον σε περιφανείας καὶ δόξης προιόντα κοσμεῖν καὶ ἡμᾶς καὶ τὴν πατρίδα πᾶσαν τῇ οἰκείᾳ σεαυτοῦ ἀρετῇ.<sup>2</sup>

Παρακαλοῦμεν δέ σε παρὰ πάντα τὸν βίον μεμνησθαι τοῦ κτίσαντός σε Θεοῦ καὶ τιμήσαντος, ἵνα πρὸς τῇ τοῦ βίου τούτου λαμπρότητι ἔτι<sup>3</sup> καὶ τῆς οὐρανίου δόξης ἀξιωθῇς, ἥς ἔνεκεν πάντα ποιητέον ἡμῖν, τοῖς πρὸς τὴν μακαρίαν ἐλπίδα τὴν ζωὴν ἡμῶν ἀπευθύνουσιν.

## CCCXXVII

Ἀνεπίγραφος, ἐπὶ παρακλήσει

Ὑπὲρ ὧν παρόντας ἡμᾶς ἐτίμησας, καὶ ἀπόντων μεμνησθαι καταξιοῖς<sup>4</sup> (ἦλθε γὰρ εἰς ἡμᾶς ἡ ἀκοή), παρὰ τοῦ ἀγαθοῦ Δεσπότου γένοιτό σοι ἀντίδοσις· καὶ σε ἴδοιμεν<sup>5</sup> ἐν τῇ μεγάλῃ ἡμέρᾳ τῆς δικαιοκρισίας τοῦ Θεοῦ ἡμῶν ἐπὶ ἔργοις ἀγαθοῖς εὐδόκιμον, ἵνα, ὥσπερ τῆς ἐνταῦθα περιφανείας ἡξίωσαι, οὕτω καὶ παρὰ τῷ οὐρανίῳ βασιλεῖ σεμνότητος ἀπολαύσῃς.

Παρακαλοῦμεν οὖν προηγουμένως τῇ Ἐκκλησίᾳ τοῦ Θεοῦ διαρκῇ παρασχέσθαι τὴν σπουδὴν, ἔπειτα καὶ τὸ εἰς ἡμᾶς εὐμενὲς ἐπαυξῆσαι, μνήμης τε πάσης καὶ προστασίας ἡμᾶς ἀξιοῦντα, καὶ<sup>6</sup>

<sup>1</sup> ἐγγράφης editi antiqui.

<sup>2</sup> πᾶσαν . . . ἀρετῇ om. E.

<sup>4</sup> κατηξίους editi antiqui.

<sup>3</sup> om. E.



## LETTER CCCXXVII

to us, the man whom on his return to your Honour we have employed as a messenger of this written conversation of ours, while we pray to God that by advancing to greater renown and glory you may by your own virtue do honour both to us and to all the fatherland.

And we urge you to be mindful throughout all your life of God who created you and gave you honour, in order that in addition to splendour in this life you may be deemed worthy also of the heavenly glory, for the sake of which we must do everything, we who direct our lives towards the blessed hope.

## LETTER CCCXXVII

### WITHOUT ADDRESS, CONVEYING AN EXHORTATION <sup>1</sup>

IN return for your having honoured me when present and for your seeing fit to be mindful of us when absent (for the report has come to us), may a reward be yours from the good Master; and on the great day of the righteous judgment of our God may we see you approved for good works, in order that, just as you have been thought worthy of renown in this world, so you may also enjoy high dignity with the heavenly King.

Therefore we urge you, first of all to devote unceasing zeal to the Church of God, and, next, both to increase your good-will towards us, deeming us worthy of every remembrance and protection, and

<sup>1</sup> Nothing definite relative to the date or the addressee can be determined.

<sup>5</sup> ἴδωμεν E, editi antiqui.

<sup>6</sup> καὶ add. Capps.

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σεμνῦναι ἡμᾶς καὶ γράμμασιν, ὥστε, ἀπόδειξιν ἡμᾶς ἔχοντας ὅτι οὐ βαρύνομεν ὑμᾶς ἐπιστέλλοντας,<sup>1</sup> συνεχέστερόν σου τῇ μεγαλονοίᾳ καταθαρρήσειν

## CCCXXVIII

## Ἵπερεχίῳ

Καὶ προσαγορεύω τὴν τιμιότητά σου καὶ εὐχομαί σοι τὰ ἀγαθὰ· ἐμαυτὸν δὲ καταμηνύω σπουδὴν ἔχοντι πάντως εἰδέναι τὰ καθ' ἡμᾶς, μηδὲν ἄμεινον τῆς συνηθείας πράττοντα.<sup>2</sup> τῶν γὰρ δυσφημοτέρων φείδομαι, ὥς ἂν μὴ πάνυ λυποίην τὸν τὰ βέλτιστα ἡμῖν συνευχόμενον.

## CCCXXIX

## Φαλερίῳ

Πάνυ ἡδέως ἐτέρφθην<sup>3</sup> τοῖς ποταμίοις ἰχθύσι, μνησικακήσας<sup>4</sup> αὐτῶν τὴν φυγὴν ἣν ἔφυγον ὑποδραμόντες τὴν σκέπην τὴν ἐκ τοῦ κρύους. ἰχθύων δὲ ἡμῖν τιμιώτερά σου τὰ γράμματα. ὥστε ἐπίστελλε μᾶλλον ἢ ἀπόστελλε. εἰ δὲ ἡδιόν σοι σιωπᾶν,<sup>5</sup> σὺ δὲ ἄλλ' εὐχόμενος ὑπὲρ ἡμῶν μὴ διαλίπης.<sup>6</sup>

<sup>1</sup> βαρύνῃ ἡμᾶς ἐπιστέλλοντας MSS. et editi; σοι add. editi antiqui, E.

<sup>2</sup> πράττοντι editi antiqui.

<sup>3</sup> ἐτέρφθης E.

<sup>4</sup> μὴ κακίσας E.

<sup>5</sup> τὸ σιωπᾶν editi antiqui.

## LETTER CCCXXVIII

to honour us with a letter also, so that we, having proof that we do not burden you by our writing, may make bold to write more frequently to your Magnanimity.

## LETTER CCCXXVIII

To HYPERECHIUS<sup>1</sup>

I BOTH address your Honour and pray that blessings may be yours; and as for myself, I inform you who are eager in every way to have knowledge of our affairs, that they go no better than usual. For I refrain from more inauspicious terms from the desire not to grieve greatly one who joins us in prayer for what is best.

## LETTER CCCXXIX

To PHALERIUS

I WAS very pleasantly delighted with the river fish, having borne them a grudge for the escape which they made when they ran under the shelter made by the cold.<sup>2</sup> But of greater worth than fish is your letter. Therefore write rather than send presents.<sup>3</sup> But if it is more pleasing for you to be silent, at any rate do not cease praying for us.

<sup>1</sup> This Hyperechius cannot be identified with any degree of certainty.

<sup>2</sup> *i.e.* under the ice.

<sup>3</sup> The word-play of the Greek ἐπί-στελλε and ἀπό-στελλε is difficult to reproduce in English.

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<sup>6</sup> διαλίποις tres MSS. ; διαλείπης editi antiqui.

## CCCXXX

## Ἀνεπίγραφος

Ὅτι σε φιλῶ, οἷς ἐπιστέλλω μάθε. ὅτι με μισεῖς, οἷς σιωπᾶς ἔγνω. γράφε δὲ καὶ τοῦ λοιποῦ, καλάμῳ καὶ μέλανι καὶ βραχεῖ χάρτη φιλοῦντας<sup>1</sup> φιλῶν.

## CCCXXXI

## Ἀνεπίγραφος

Μάταιόν ἐστι δις περὶ τῶν αὐτῶν ἐπιστέλλειν. ἡ γὰρ φύσιν οὐκ ἔχει διορθώσεως τὸ πρᾶγμα, καὶ μάτην ἡμῖν<sup>2</sup> ἐνοχλοῦσιν<sup>3</sup> οἱ προσιόντες, ἡ οἱ δεχόμενοι τὰς ἐπιστολὰς παρορῶσιν<sup>4</sup> ἡμῶν, καὶ οὕτω ματαιοφρονοῦμεν τοῖς καταφρονηταῖς<sup>5</sup> ἐπιστέλλοντες. ἐπεὶ οὖν ἤδη περὶ τοῦ αὐτοῦ ἐδέξω γράμματα, ἡναγκάσθημεν δὲ καὶ δεύτερον ἐπιστεῖλαι, ἢ διορθῶσαι, εἴ σοι δύναμις, ἢ γνώρισον ἡμῖν τὴν αἰτίαν δι' ἣν πάλαι οὐ γέγονε τὰ προστεταγμένα.

## CCCXXXII

## Ἄλλη ἀνεπίγραφος

Ἐν γνώρισμα τοῦ ζῆν ὁ λόγος. πῶς δὲ σὺ ὑπὲρ γῆν<sup>6</sup> εἶναι νομισθείης, μηδέποτε φθεγγό-

<sup>1</sup> φιλοῦντα Harl.      <sup>2</sup> ὑμῖν E.      <sup>3</sup> διοχλοῦσιν E.

<sup>4</sup> ὑπερορῶσιν Coisl. sec., Regius sec.

<sup>5</sup> καταφρονητοῖς editi antiqui.

<sup>6</sup> γῆς editi antiqui.

## LETTER CCCXXX

## LETTER CCCXXX

### WITHOUT ADDRESS

THAT I love you, learn from the letters I write. That you hate me, I know from your silence. But write, at any rate, in the future, with pen and ink and a bit of paper loving those who love you.

## LETTER CCCXXXI

### WITHOUT ADDRESS<sup>1</sup>

It is a vain act to write twice about the same thing. For either the matter is of a nature not to admit of amendment and so those who approach us annoy us in vain, or else those who receive our letters disregard us, and in that case we act foolishly by writing to our contemners. Since, therefore, you have already received a letter on the same subject and we have been forced to write a second time also, either make amendment, if you can, or inform us of the reason why our orders have not been carried out long ago.

## LETTER CCCXXXII

### ANOTHER LETTER WITHOUT ADDRESS<sup>2</sup>

ONE indication of life is speech. And how could you be thought to be above earth, when you never

<sup>1</sup> A protest to a subordinate who does not answer his letters.

<sup>2</sup> Another protest to a man who does not write.

## COLLECTED LETTERS OF SAINT BASIL

μενος ; <sup>1</sup> ἀλλ' ἄπωσαι τὴν σιωπὴν σου, γράψας ἡμῖν καὶ ἐμφανίσας σεαυτὸν ὅτι περ <sup>2</sup> ζῇς.

## CCCXXXIII

## Νοταρίῳ

Οἱ λόγοι τὴν φύσιν ὑπόπτερον ἔχουσι. διὰ τοῦτο σημείων χρῆζουσιν, ἵνα ἵπταμένων αὐτῶν λάβῃ <sup>3</sup> τὸ τάχος ὁ γράφων. σὺ οὖν, ὦ παῖ, τὰ χαράγματα τέλεια ποίει, καὶ τοὺς τόπους <sup>4</sup> ἀκολουθῶς κατάστιξε. ἐν γὰρ μικρᾷ πλάνῃ πολὺς ἡμάρτηται λόγος, τῇ δὲ ἐπιμελείᾳ τοῦ γράφοντος κατορθοῦται τὸ λεγόμενον.

## CCCXXXIV

Καλλιγράφῳ <sup>5</sup>

Ὅρθα γράφε καὶ χρῶ τοῖς στίχοις ὀρθῶς· καὶ μήτε αἰωρείσθω πρὸς ὕψος ἢ χεῖρ μήτε φερέσθω κατὰ κρημνῶν. μηδὲ βιάζου τὸν κάλαμον λοξὰ βαδίζειν, ὥσπερ τὸν παρ' Αἰσώπῳ καρκίνον· ἀλλ' εὐθὺ χώρει, ὥσπερ ἐπὶ στάθμῃς <sup>6</sup> βαδίζων τεκτονικῆς, ἥ πανταχοῦ φυλάττει τὸ ἶσον καὶ

<sup>1</sup> φθεγγόμενος editi antiqui.

<sup>2</sup> ὅτι E.

<sup>3</sup> λάβοι Med. et Regius sec.

<sup>4</sup> τύπους editi antiqui.

<sup>5</sup> πρὸς καλλιγράφον E et alii MSS. ; στρεβλοὺς ποιῶντα τοὺς στίχους "To a calligraphist who made twisting lines" add. Harl.

<sup>6</sup> ἐπὶ στάθμῃς] στάθμῃ τεκτονικῇ nonnulli MSS.

<sup>1</sup> Practical advice on the necessity of a scribe's being careful about making his letters and punctuating.

<sup>2</sup> Although χαράγματα properly means the incised lines made in the wax of the tablet by the stylus, yet it came to  
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## LETTER CCCXXXIII

utter a word? Come, put aside your silence, writing to us and making yourself manifest—that you are alive.

## LETTER CCCXXXIII

### TO A SCRIBE<sup>1</sup>

WORDS are by nature winged. On this account they require symbols—that when they are in flight the writer may attain their speed. Do you, then, my son, make your strokes<sup>2</sup> perfect, and punctuate your passages to match them. For by a slight error a great saying has failed of its purpose, but by care on the part of the writer that which is said succeeds.

## LETTER CCCXXXIV

### TO A CALLIGRAPHIST<sup>3</sup>

WRITE straight and keep straightly to your lines; and let the hand neither mount upwards nor slide downhill. Do not force the pen<sup>4</sup> to travel slantwise, like the Crab<sup>5</sup> in Aesop; but proceed straight ahead, as if travelling along a carpenter's rule, which everywhere preserves the even course and eliminates all be used for the stroke of the pen, as here. References to pen and paper in Basil are frequent.

<sup>3</sup> A protest to a professional penman or copyist who wrote on a slant.

<sup>4</sup> *κάλαμος*, the sharpened reed, in general use as a pen wherever paper was the writing material.

<sup>5</sup> Cf. Aesop 187 (Halm). "The mother said to the crab: 'Why, my son, do you travel a slanting course, when you should go straight?' And he said to her: 'Lead the way, mother, and I shall try to travel according to it.' And when she was unable to travel straight, the son became an accuser of her folly."

πάν ἀναιρεῖ τὸ ἀνώμαλον. τὸ γὰρ λοξὸν ἀπρεπές, τὸ δὲ εὐθὺ τερπνὸν τοῖς ὁρῶσιν, οὐκ ἔὼν ἀνανεύειν καὶ κατανεύειν, ὥσπερ τὰ κηλῶνεια, τοὺς ὀφθαλμοὺς τῶν ἀναγινωσκόντων. ὁποῖόν τι κἀμοὶ συμβέβηκε τοῖς γράμμασιν ἐντυχόντι τοῖς σοῖς. τῶν γὰρ στίχων κειμένων<sup>1</sup> κλιμακηδόν, ἥνικα ἔδει μεταβαίνειν ἐφ' ἕτερον ἀφ' ἑτέρου,<sup>2</sup> ἀνάγκη ἦν ἐξορθοῦν πρὸς τὸ τέλος τοῦ προσιόντος.<sup>3</sup> ἐν ᾧ μηδαμοῦ φαινομένης τῆς ἀκολουθίας, ἀνατρέχειν ἔδει πάλιν καὶ τὴν τάξιν ἐπιζητεῖν, ἀναποδίζοντα καὶ παρεπόμενον τῷ αὐλακι, καθάπερ τὸν Θησέα τῷ μίτῳ τῆς Ἀριάδνης φασί. γράφε τοίνυν ὀρθῶς, καὶ μὴ πλάνα τὸν νοῦν τῷ πλαγίῳ καὶ λοξῷ τῶν γραφομένων.

## CCCXXXV

## Βασίλειος Λιβανίου

Αἰσχύνομαι καθ' ἓνα σοι προσάγων τοὺς Καππαδόκας, ἀλλὰ μὴ πάντας τοὺς ἐν ἡλικίᾳ

<sup>1</sup> ἐγκειμένων E.

ἐφ' ἕτερον ἀφ' ἑτέρου] ἀφ' ἑτέρου eis ἕτερον editi antiqui.

<sup>3</sup> προϊόντος editi antiqui.

<sup>1</sup> The long pole mounted as a lever for raising the water-bucket from the well, a device still widely used.

<sup>2</sup> i.e. as the context shows, the lines ran steadily downward, so that the eyes had to be lifted by one line, when the end of a line was reached, in order to get the right level on which to travel back to the beginning of the next line.

<sup>3</sup> Cf. *Od.* II. 321; Plutarch's *Theseus*; Catullus 64.

<sup>4</sup> On the authenticity and date of the correspondence between Basil and Libanius, see the Introduction to this



## LETTER CCCXXXV

irregularity. For that which is slantwise is unbecoming, but that which is straight is a joy to those who see it, not permitting the eyes of those who read to bob up and down like well-sweeps.<sup>1</sup> Something of the sort has happened to me when reading your writing. For since your lines rest ladderwise,<sup>2</sup> when I had to pass from one to another I was obliged to lift my eyes to reach the beginning of the next line. And then when no sequence was evident at that point, I had to run back again and seek the order, retracing my steps and "following the furrow," just as they say Theseus did the thread of Ariadne.<sup>3</sup> Therefore write straight and do not confuse our mind by your oblique and slanting writing.

## LETTER CCCXXXV

### BASIL TO LIBANIUS <sup>4</sup>

I FEEL ashamed as I introduce the Cappadocians to you one by one, instead of persuading all men <sup>5</sup> of volume. If the letter be genuine, Libanius was residing in Athens at this time, about A.D. 347.

Libanius, the distinguished Greek sophist and rhetorician, was born at Antioch, on the Orontes, about A.D. 314, and lived until the end of the fourth century. He conducted schools of rhetoric successively at Constantinople, Nicomedia, and Antioch. In the last-named city he received the greatest marks of favour from the Emperor Julian, 362, and afterwards from Theodosius. The extant works of Libanius are: (1) models for rhetorical exercises; (2) orations, sixty-seven in number; (3) declamations, orations on fictitious subjects, and descriptions of various kinds, fifty in number; (4) a Life of Demosthenes, and arguments to the speeches of the same author; (5) letters, of which many have survived.

<sup>5</sup> And not simply Cappadocians.

πείθων λόγων καὶ παιδεύσεως<sup>1</sup> ἀντιποιεῖσθαι καὶ σοὶ κεχρῆσθαι τῆς ἀσκήσεως διδασκάλῳ. ἀλλ' ἐπειδὴ πάντων εἰσάπαξ ἐπιτυχεῖν, τὰ προσήκοντα σφίσιν αὐτοῖς αἰρουμένων, οὐχ οἷόν τε, τοὺς ἐκάστοτε πειθομένους παραπέμπομέν<sup>2</sup> σοι, τοσοῦτον αὐτοῖς χαριζόμενος,<sup>3</sup> ὅσον καὶ οἱ τοῖς διψῶσι καθηγούμενοι πρὸς<sup>4</sup> τὰς πηγάς.

Ὁ δὲ νῦν προσιὼν μικρὸν ὕστερον ἑαυτοῦ ἔνεκεν σπουδασθήσεται, ἐπειδάν σοι συγγένηται. νῦν δὲ ἀπὸ πατρός ἐστι γνῶριμος, μέγα ἐπὶ ὀρθότητι βίου καὶ δυνάμει πολιτικῇ παρ' ἡμῖν λαβόντος ὄνομα· ὃς καὶ ἐμοὶ εἰς τὴν ἄκραν φιλίαν ἥρμοσται. ἥς ἀμειβόμενος αὐτόν, τῷ παιδί ταύτην τὴν χάριν δίδωμι, σοὶ ποιῶν αὐτὸν γνῶριμον, πρᾶγμα μεγίστης εὐχῆς ἄξιον τοῖς ἀρετὴν ἀνδρὸς κρίνειν ἐπισταμένοις.

## CCCXXXVI

Λιβάνιος Βασιλείῳ

Διὰ χρόνου πρὸς ἡμᾶς Καππαδόκης ἦκει νέος. ἐν τούτῳ κέρδος, ὅτι Καππαδόκης. ἀλλὰ καὶ τοῦ πρώτου γένους οὗτος ὁ Καππαδόκης. δεύτερον τοῦτο κέρδος. ἀλλὰ καὶ γράμμα τοῦ θαυμαστοῦ Βασιλείου κομίζων ἡμῖν. τουτὶ μὲν ὅτου τίς εἴποι μείζον; ἐγὼ γὰρ ὃν ἐπιλελησθαί σου

<sup>1</sup> τῆς σῆς add. editi antiqui.

<sup>2</sup> παραπέμπομαι editi antiqui.

<sup>3</sup> χαριζόμενοι E.

<sup>4</sup> om. E.

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suitable age to seek after eloquence and learning and to employ you as the master of their training. But since it is not possible to meet all men at the same time, as they make their choice of what is suited to themselves, those whom from time to time are won over we send along to you, conferring as great a favour upon them as do those who guide the thirsty to springs of water.

And he who now comes to you will in a little while be cherished for his own sake, after he has associated with you. But now he is known for his father, who has won a great reputation among us for uprightness of life and civic power; and he has also been bound to me in the closest friendship. And in return for this friendship, I am giving this favour to his son, by making him known to you—and that is a thing worth praying for earnestly by men who know how to estimate the excellence of a man.<sup>1</sup>

## LETTER CCCXXXVI

### LIBANIUS TO BASIL<sup>2</sup>

AFTER an interval a young Cappadocian has come to us. This is one advantage—that he is a Cappadocian. But furthermore this Cappadocian is of the first families. This is a second advantage. But also he comes bringing us a letter from the admirable Basil. This is a point than which—who could name one more important? For I, who you think have forgotten you,

<sup>1</sup> A tribute to the young man's father. The phrase ἀρετὴν ἀνδρὸς embraces all the qualities of character that make a man worthy of the name.

<sup>2</sup> Clearly an answer to the preceding.

νομίζεις, καὶ πάλαι νέον ὄντα ἡδούμην, σωφροσύνη τε πρὸς τοὺς γέροντας ἀμιλλώμενον ὁρῶν, καὶ ταῦτα ἐν ἐκείνῃ τῇ πόλει τῇ ταῖς ἡδοναῖς βρουόσῃ, καὶ λόγων ἤδη μοῖραν κεκτημένον μεγάλην. ἐπειδὴ δὲ ὥθῃς δεῖν καὶ τὰς Ἀθήνας ἰδεῖν, καὶ τὸν Κέλσον ἔπειθες, συνέχαιρον τῷ Κέλσῳ τῆς σῆς ἐξηρητημένῳ ψυχῇς. ἐπανήκοντος δέ σου καὶ ἔχοντος τὴν πατρίδα, ἔλεγον πρὸς ἐμαυτόν· Τί νῦν ἡμῖν ὁ Βασίλειος δρᾷ, καὶ πρὸς τίνα βίον ὥρμηκεν; <sup>1</sup> ἂρ' ἐν δικαστηρίοις τρέπεται, <sup>2</sup> τοὺς παλαιοὺς ῥήτορας ζηλῶν; ἢ ῥήτορας εὐδαιμόνων πατέρων ἀπεργάζεται παιῖδας; ὡς δὲ ἡκόν τινες ἀπαγγέλλοντες ἀμείνω σε πολλῶν τουτωνὶ τῶν ὁδῶν πορεύεσθαι, καὶ σκοπεῖν, ὅπως ἂν γένοιο Θεῷ μᾶλλον φίλος, ἢ συλλέξεις χρυσίον, εὐδαιμόνισά σε τε καὶ Καππαδόκας, σὲ μὲν τοιοῦτον βουλόμενον εἶναι, ἐκείνους δὲ τοιοῦτον δυναμένους δεικνύναι πολίτην.

Φίρμος <sup>3</sup> δὲ ἐκείνος ὡς πανταχοῦ διετέλεσε κρατῶν εὖ οἶδα· ἐντεῦθεν γὰρ αὐτῷ τῶν λόγων ἡ δύναμις. πολλῶν δὲ ἐπαίνων ἀπολαύσας, οὐκ οἶδα ὅτι πώποτε τηλικούτων, ἡλικῶν νῦν ἐν τοῖς σοῖς ἀκήκοα γράμμασι. τὸ γὰρ μηδένα ἂν τὴν ἐκείνου δόξαν ὑπερβαλέσθαι σὲ τὸν λέγοντα εἶναι, πόσον τι χρὴ νομίζειν ἐκείνῳ;

Δοκεῖς δέ μοι καὶ τούτους <sup>4</sup> ἀπεσταλκέναι πρὶν

<sup>1</sup> ὥρμησεν editi antiqui.

<sup>2</sup> τρέφεται Coisl. sec. et Regius sec.

<sup>3</sup> Φιρμῖνος editi antiqui.

<sup>4</sup> ἐκείνῳ . . . καὶ τούτους] ἐκείνον . . . ταῦτα editi antiqui.

<sup>1</sup> i.e. Constantinople.

<sup>2</sup> A Cilician by race, son of Hesychius and disciple of

## LETTER CCCXXXVI

not only knew you long ago when you were young, when I saw you vying with the old men in sobriety (and that too in the famous city<sup>1</sup> which teemed with pleasures!), and already possessing a great share of eloquence. And then when you thought that you should see Athens also, and you prevailed upon Celsus<sup>2</sup> to accompany you, I congratulated Celsus for being dear to your heart. And when you returned and dwelt in your fatherland, I said to myself: "What is our Basil doing now, and to what mode of life has he turned? Is he frequenting the courts, emulating the orators of old? Or is he making orators of the sons of wealthy fathers?" But when there came persons bearing the tidings that you were traversing ways of life far better than these, and that you were considering how you might become more pleasing to God rather than how you could amass wealth, I congratulated both you and the Cappadocians, you for wishing to be a man of that kind, and them for being able to produce such a citizen.

And as for that Firmus,<sup>3</sup> I know well that he has continued to prevail everywhere—for that is the source from which he gets his power of words. And although he has enjoyed much praise, I am inclined to think that he has never enjoyed praise so great as I have just now read in your letter. For when it is you that says that no one could surpass him in reputation, how great a tribute to him must one consider this!

And you seem to me to have despatched these Libanius. According to Libanius (Letter DCXXXIV), Celsus pronounced a panegyric on the Emperor Julian on his entrance into Cilicia.

<sup>3</sup> Probably the father of the young student mentioned here.

ἡ τὸν Φιρμῖνον ἰδεῖν· οὐ γὰρ ἂν αὐτὸν<sup>1</sup> οὐκ εἶχε τὰ γράμματα. καὶ νῦν τί ποιεῖ ἢ τί μέλλει Φιρμῖνος ; ἔτ' ἔστιν ἐν τοῖς τῶν γάμων πόθοις,<sup>2</sup> ἡ ἐκεῖνα μὲν πάλαι πέπαυται, βαρεῖα<sup>3</sup> δὲ ἡ βουλή, καὶ πᾶσα ἀνάγκη μένειν ; ἡ τίνες εἰσὶν ἐλπίδες, ὥς αὖθις ἔσται λόγων κοινωνός ; ἀποκρινάσθω τι ἡμῖν, καὶ εἰη μὲν τι χρηστόν· εἰ δ' οὖν τι καὶ λυπήσει, τοῦ βλέπειν γε ἡμᾶς πρὸς τὰς πύλας ἀπαλλάξει. εἰ δὲ Ἀθήνησι νῦν ὁ Φιρμῖνος ἐτύγχανε ὦν, τί ἂν ἔδρων οἱ βουλευόντες παρ' ὑμῖν ; ἡ τὴν Σαλαμινίαν ἔπεμπον ἂν ἐπ' αὐτόν ; ὁρᾷς, ὅτι καὶ μόνον ὑπὸ τῶν σῶν ὑβρίζομαι πολιτῶν. οὐ μὴν ἔγωγε τοῦ φιλεῖν καὶ ἐπαινεῖν Καππαδόκας παύσομαι· ἀλλ' εὐχομαι μὲν αὐτοὺς ἀμείνους γενέσθαι περὶ ἐμέ, μένοντας δὲ ἐπὶ τῶν αὐτῶν οἶσω. Φιρμῖνος δὲ μῆνας ἡμῖν συνεγένετο τέτταρας, ἡμέραν δὲ ἤργησεν οὐδεμίαν. τὸ δὲ συνειλεγμένον ὅσον ἔστιν, αὐτὸς εἶση, καὶ ἴσως οὐ μέμψῃ. πρὸς δὲ τὸ πάλιν αὐτὸν δεῦρο δυνηθῆναι ἐλθεῖν, τίνα χρὴ προσπαρακαλεῖν σύμμαχον ; εἴπερ γὰρ εὖ φρονοῦσιν οἱ βουλευόντες, πρόποι δ' ἂν ἀνθρώποις πεπαιδευμένοις, τιμήσουσι<sup>4</sup> τοῖς δευτέροις, ἐπειδὴ τοῖς πρώτοις ἐλύπησαν.

<sup>1</sup> οὐ γὰρ ἂν αὐτὸν] ἡ γὰρ ἂν αὐτὸς editi antiqui.

<sup>2</sup> πόθοις Harl.

<sup>3</sup> βαρεῖ nonnulli MSS.

<sup>4</sup> σε add. E et alii MSS. ; με add. Regius sec. et Coisl. see.

<sup>1</sup> Not otherwise known.

<sup>2</sup> i.e. of looking for the return of Firminus to Athens, there to resume his study of rhetoric under himself.

<sup>3</sup> The "Salaminia" was one of the two sacred vessels of the Athenian government, the other being the "Paralos." The "Salaminia" was sent to summon Alcibiades from the

## LETTER CCCXXXVI

men also before seeing Firminus;<sup>1</sup> for otherwise your letter would not have failed to mention him. And what is Firminus doing now, or what does he intend to do? Is he still yearning for marriage? Or has all that long since ceased and is it now the Senate that weighs heavily upon him, with every necessity requiring him to remain in it? Or what hopes are there that he will again take part in learned studies? Let him make some reply to us, and may it be something good; but even if it shall cause us some grief, it will at least relieve us of looking towards the portals!<sup>2</sup> But if Firminus did happen to be at Athens at this moment, what would your senators do? Would they send the "Salaminia"<sup>3</sup> after him? You see that it is only by your fellow-citizens that I am insulted! However, I for my part shall not cease to love and to praise the Cappadocians; but though I pray that they may become kinder towards me, yet I shall bear with them even if they remain in the same ways. But Firminus was with us four months, and idled not a day. And as to how much has been gathered by him, you yourself will know, and perhaps you will not complain. But that he may be able to come here again, whom ought we to summon as an ally? For if the senators are wise—and it would befit educated men to be so—they will honour me in the second case, since they have caused me disappointment in the first.

Sicilian expedition, an incident to which Aristophanes, *Birds* 147, refers: μηδαμῶς | ἡμῖν παρὰ τὴν θάλατταν, ἵν' ἀνακύψεται | κλητῆρ' ἄγουσ' ἔωθεν ἡ Σαλαμινία, "By no means do we want a place by the sea, where the Salaminia will bob up bringing a summoner from that town (Athens)!" Thus the vessel and its use for bringing men back to Athens passed into a proverb. Cf. Apostolius 15. 31.

## CCCXXXVII

Βασίλειος Λιβανίῳ

Ἰδού σοι καὶ ἕτερος ἦκει Καππαδόκης, υἱὸς ἐμὸς καὶ αὐτός.<sup>1</sup> πάντας γὰρ ἡμῖν<sup>2</sup> εἰσποιεῖ τὸ σχῆμα τοῦτο, ἐν ᾧ νῦν ἐσμεν. ὥστε κατὰ γε τοῦτο ἀδελφὸς ἂν εἴη τοῦ προλαβόντος, καὶ τῆς αὐτῆς σπουδῆς ἄξιος ἐμοί τε τῷ πατρὶ καὶ σοὶ τῷ διδασκάλῳ, εἴπερ τι ὅλως πλέον δυνατόν ἔχειν<sup>3</sup> τοὺς παρ' ἡμῶν ἐρχομένους. τοῦτο δὲ λέγω, οὐχ ὡς οὐκ ἂν τῆς σῆς λογιότητος πλείον τι τοῖς παλαιοῖς τῶν ἐταίρων χαριζομένης, ἀλλ' ὡς ἀφθόνου πᾶσι τῆς ὠφελείας σου προκειμένης.

Ἀρκοῦν δ' ἂν εἴη τῷ νεανίσκῳ, πρὸ τῆς ἐκ τοῦ χρόνου πείρας, ἐν τοῖς οἰκείοις τετάχθαι· ὃν ἀποπέμψαιο ἡμῖν, ἄξιον τῶν τε ἡμετέρων εὐχῶν καὶ τῆς σαυτοῦ δόξης, ἣν ἔχεις ἐν τοῖς λόγοις. ἐπάγεται δὲ καὶ ἡλικιώτην τὴν ἴσην ἔχοντα περὶ τοὺς λόγους σπουδῇν, εὐπατρίδην καὶ αὐτὸν καὶ ἡμῖν οἰκεῖον· ὃν οὐδὲν ἔλαττον ἔξειν πιστεύομεν, κἂν πλείστον τῶν ἄλλων τοῖς χρήμασιν ἀπολείποιτο.

<sup>1</sup> οὗτος E.<sup>2</sup> ἡμᾶς E et Med.<sup>3</sup> ὅλως πλέον δυνατόν ἔχειν] εἴπερ τι πλέον ἔχειν δυνατόν editi antiqui.<sup>1</sup> Also written during Libanius' residence in Athens.<sup>2</sup> This use of "son," for a young man to whom one is attached is common from Homer down. Cf. *Iliad* 9. 945; Herodt. 6. 57; Plato, *Legg.* 923c; etc. Note the similar beginning in Cicero's *Ep. Servilio Collegae* (*Ad Fam.* 13. 71).



## LETTER CCCXXXVII

## LETTER CCCXXXVII

### BASIL TO LIBANIUS<sup>1</sup>

BEHOLD, still another Cappadocian has come for you, he too a son of mine ;<sup>2</sup> for this dignity which is now ours makes all men our sons by adoption. Therefore, according to this, he would be a brother of his predecessor, and worthy of the same attention both from me his father and from you his teacher—if indeed it is possible for those who come from us to receive any advantage at all.<sup>3</sup> And this I say, not with the thought that your Eloquence would not bestow a greater favour upon your old-time comrades, but with the knowledge that your assistance is offered without stint to all.

But it would suffice for the young man, before he has been tested by time, to be placed among your own intimates ; and may you return him to us a man worthy both of our prayers and of the reputation which you possess in learned eloquence. And he brings with him a youth of like age who has the same zeal for eloquence, he also being of noble parentage and related to us. We trust that he will be at no disadvantage, even if he should fall far behind the rest in wealth.

“Multos tibi commendem necesse est, quoniam omnibus nota nostra necessitudo est tuaque erga me benevolentia. Sed tamen etsi omnium causa quos commendo velle debeo, tamen cum omnibus non eadem mihi causa est. . . . Qua re sic tibi eum commendo ut unum de meis domesticis et maxime necessariis.” As Basil intimates above, all the young men in a priest's spiritual charge are “sons by adoption.”

<sup>3</sup> *i.e.* to receive further attention from you on that account.

## CCCXXXVIII

Λιβάνιος Βασιλείῳ<sup>1</sup>

Οἶδα ὅτι πολλάκις τοῦτο γράφεις, τό, Ἰδού σοι καὶ ἕτερος ἦκει Καππαδόκης. πολλοὺς γάρ, οἶμαι, πέμψεις, αἰὲ μὲν καὶ πανταχοῦ τοῖς ἐγκωμίοις τοῖς κατ' ἐμοῦ χρώμενος, τούτῳ δὲ αὐτῷ καὶ πατέρας κινῶν καὶ παῖδας.

Ἄλλ' ὃ γε ἐγένετο περὶ τὴν ἐπιστολὴν σου τὴν καλὴν, οὐ καλὸν σιωπῆσαι. παρεκάθηντό μοι τῶν ἐν ἀρχῇ γεγεννημένων ἄλλοι τε οὐκ ὀλίγοι, καὶ ὁ πάντα ἄριστος Ἀλύπιος Ἱεροκλέους ἀνεψιὸς ἐκείνου. ὥς οὖν ἔδοσαν οἱ φέροντες τὴν ἐπιστολὴν, σιγῇ διὰ πάσης ἐλθὼν, Νενικήμεθα, ἔφην, μειδιῶν τε ἅμα καὶ χαίρων. Καὶ τίνα σὺ νενίκησαι νίκην; ἤρουντο· καὶ πῶς οὐκ ἀλγεῖς νενικημένος; ἐν κάλλει μὲν, ἔφην, ἐπιστολῶν ἡττημαι.<sup>2</sup> Βασίλειος δὲ κεκράτηκε. φίλος δὲ ὁ ἀνὴρ, καὶ διὰ τοῦτο εὐφραίνομαι. ταῦτα εἰπόντος ἐμοῦ, παρ' αὐτῶν μαθεῖν ἡβουλήθησαν τῶν γραμμάτων τὴν νίκην. καὶ ἀνεγίνωσκε μὲν ὁ Ἀλύπιος, ἤκουον δὲ οἱ παρόντες. ἡ ψῆφος δὲ ἠνέχθη, μηδέν με ἐψεῦσθαι. καὶ τὰ γράμματα ἔχων ὁ ἀναγνοὺς ἐξῆει, δείξων<sup>3</sup> οἶμαι καὶ ἄλλοις,

<sup>1</sup> Λιβάνιος πρὸς ταῦτα Ε.<sup>2</sup> νενίκημαι editi antiqui.<sup>3</sup> δείθον Ε.

<sup>1</sup> Alypius, cousin of Hierocles of Antioch (Amm. 23. 1, 2; Lib. Ep. 327), was a brother of Caesarius (Jul. Ep. 29), a nephew of Hierocles (Lib. Ep. 1583), after whom he named

## LETTER CCCXXXVIII

## LETTER CCCXXXVIII

### LIBANIUS TO BASIL

I know that you will often write: "Behold, still another Cappadocian has come for you!" For many, I think, you will send, since you always and everywhere indulge in eulogies of me and by this very practice stir up both fathers and sons.

But as to what happened in connection with your good letter, it would not be good to be silent. There were seated by me not a few men who had held official positions, in addition to the altogether most excellent Alypius,<sup>1</sup> cousin of the famous Hierocles. Now when the bearers delivered the letter, after going through it all in silence I said, smiling the while and rejoicing: "We have been vanquished!" "And in what have you been vanquished?" they asked; "and why do you not grieve at having been vanquished?" I said: "I have been worsted in beauty of epistolary style. And it is Basil who has gained the upper hand. But the man is dear to me, and on this account I am delighted." When I had said this, they wanted to learn about the victory from the letter itself. And so Alypius read, while those present listened. And the vote was passed that I had in no way lied. And holding the letter the reader went out, I suppose to show it to others also, and only

his son (*Lib. Ep.* 327; *Amm.* 29. 1, 44). As vicar in Britain under Julian (*Lib. Ep.* 327), he became a friend of the Emperor (*Jul. Ep.* 29) and was commissioned by him to rebuild the temple of Jerusalem (*Amm.* 23. 1, 2, 3). In 371, he and his son were banished (*Amm.* 29. 1, 44) on a charge of attempted poisoning.

καὶ μόλις ἀπέδωκε. γράφε τοίνυν παραπλήσια, καὶ νίκα· τουτὶ γάρ ἐστιν ἐμὲ νικᾶν.

Καλῶς δὲ καὶ ἐκεῖνο εἰκάζεις, ὥς οὐ χρήμασι μετρεῖται<sup>1</sup> τὰ παρ' ἡμῶν· ἀλλ' ἀρκεῖ τῷ μὴ δυναμένῳ δοῦναι τὸ βουλευθῆναι λαβεῖν. καὶ γὰρ αἰσθωμαί τινα ἐν πενίᾳ λόγων ἐρῶντα, πρὸ τῶν πλουτούντων οὗτος. καίτοι οὐ τοιούτων πεπειράμεθα διδασκάλων· ἀλλ' οὐδὲν κωλύσει<sup>2</sup> ταύτη γε εἶναι βελτίονας.<sup>3</sup> μηδεὶς οὖν πένης ὀκνεῖτω δεῦρο βαδίζειν, εἰ ἐν ἐκείνῳ κέκτηται<sup>4</sup> μόνον, τὸ ἐπίστασθαι πονεῖν.

## CCCXXXIX

## Βασίλειος Λιβανίου

Τί οὐκ ἂν εἴποι σοφιστῆς ἀνὴρ, καὶ σοφιστῆς τοιοῦτος, ὃ γὰρ ἴδιον εἶναι τῆς τέχνης ὠμολόγηται, καὶ<sup>5</sup> τὰ μεγάλα μικρὰ ποιεῖν ὅτε<sup>6</sup> βούλεται, καὶ τοῖς μικροῖς περιτιθέναι μέγεθος; ὅποιον δὴ τι καὶ περὶ ἡμᾶς ἐπεδείξω. τὴν γὰρ ἐπιστολὴν ἐκείνην τὴν ῥυπῶσαν, ὥς ἂν ὑμεῖς οἱ περὶ τοὺς λόγους τρυφῶντες εἴποιτε, οὐδὲν οὔσαν τῆς ἐν χερσὶ σου ταύτης ἀνεκτοτέρα, τοσοῦτον ἡρας τῷ λόγῳ,

<sup>1</sup> πράττεται nonnulli MSS.

<sup>2</sup> κωλύει editi antiqui.

<sup>3</sup> βελτίονα E.

<sup>4</sup> κέκτημαι E.

<sup>5</sup> om. E.

<sup>6</sup> ὅποτε editi antiqui.

<sup>1</sup> The sophists charged a fee for their instruction (Aristotle, *Eth. N.* 9, 1, 7), and this was the practice of the rhetors of the Fourth Century. Libaninus, the most famous teacher of his time, charged a high fee; cf. Letter CCCXLVIII.

<sup>2</sup> Clearly an answer to the preceding.

<sup>3</sup> Cf. Plato, *Phaedr.* 267A and B: Τισίαν δὲ Γοργίαν τε

## LETTER CCCXXXIX

reluctantly did he give it back. Therefore write similar letters, and continue to win victories; for that means my winning them.

You are right in your conjecture that our services are not measured by money; <sup>1</sup> nay, it suffices that he who is unable to give shall be willing to receive. For if I perceive that any man who is in poverty loves learning, he is preferred to those who are wealthy. And yet we have not had experience of such teachers ourselves; however, nothing will prevent our being better than they in this respect at least. Therefore let no one who is poor hesitate to come here, provided he has acquired this one thing alone—the knowledge of how to labour.

## LETTER CCCXXXIX

BASIL TO LIBANIUS <sup>2</sup>

WHAT would a sophist not say, and especially a sophist the peculiar quality of whose art is, as all men agree, the ability both to make great things small, whenever he so wishes, and to invest small things with greatness; <sup>3</sup> I mean precisely the sort of ability that you have displayed in respect to us? For that slovenly letter of mine—as you who are fastidious in the use of words might describe it, since it was no whit more tolerable than this present letter which you hold in your hands—you have so extolled that you

*ἐάσομεν εὔδειν, οἱ πρὸ τῶν ἀληθῶν τὰ εἰκότα εἶδον ὥς τιμητέα μᾶλλον, τὰ τε αὐτὸ μικρὰ μεγάλα καὶ τὰ μεγάλα μικρὰ φαίνεσθαι ποιοῦσι διὰ ῥώμην λόγου, κτλ.* “And shall we leave Gorgias and Tisias undisturbed, who saw that probabilities are more to be esteemed than truths, who make small things seem great and great things small by the power of their words?” etc. Trans. by H. N. Fowler (L.C.L.).

ὥς ἡττηθῆναι δῆθεν αὐτῆς, καὶ ἡμῖν τῶν πρω-  
τείων τοῦ γράφειν παραχωρεῖν· ὅμοιον ποιῶν  
ταῖς τῶν πατέρων παιδιαῖς, ὅταν ταῖς παρ' ἑαυτῶν  
νίκαις παραχωρῶσι<sup>1</sup> τοῖς παισὶν ἐναβρύνεσθαι,  
οὔτε ἑαυτοὺς τι ζημιοῦντες, καὶ τῶν παίδων<sup>2</sup>  
τρέφοντες τὸ φιλότιμον.

Τῷ ὄντι δὲ καὶ ἀμύθητον ὅσην ἡδονὴν εἶχεν ὁ  
λόγος ἐν τῇ πρὸς ἡμᾶς παιδιᾷ· οἷον Πολυδά-  
μαντός τινος ἢ Μίλωνος παγκρατίου ἢ πάλης  
ἀγωνίαν παραιτουμένου τὴν πρὸς ἐμὲ αὐτόν.<sup>3</sup>  
πολλὰ γὰρ περισκεψάμενος οὐδὲν εὖρον ἀσθενείας<sup>4</sup>  
ὑπόδειγμα· ὥστε τοὺς τὰς ὑπερβολὰς τῶν λόγων  
ἐπιζητοῦντας ἐνταῦθά σε μᾶλλον ἄγανται τῆς  
δυνάμεως, οὕτω δυνηθέντα ταῖς παιδιαῖς πρὸς  
ἡμᾶς καταβῆναι, ἢ εἰ<sup>5</sup> τὸν βάρβαρον ἦγες<sup>6</sup> ὑπὲρ  
τὸν Ἄθω πλέοντα. ἀλλ' ἡμεῖς μὲν, ὦ θαυμάσιε,  
Μωσεῖ καὶ Ἡλίᾳ καὶ τοῖς οὕτω μακαρίοις  
ἀνδράσι σύνεσμεν, ἐκ τῆς βαρβάρου φωνῆς δια-  
λεγομένοις ἡμῖν τὰ ἑαυτῶν, καὶ τὰ παρ' ἐκείνων  
φθεγγόμεθα, νοῦν μὲν ἀληθῆ, λέξιν δὲ ἀμαθῆ, ὥς  
αὐτὰ ταῦτα δηλοῖ· εἰ γάρ τι καὶ ἡμεν παρ' ὑμῶν  
διδαχθέντες, ὑπὸ τοῦ χρόνου ἐπελαθόμεθα.

<sup>1</sup> παρέχωσι Vat., Regius sec., Coisl. sec. <sup>2</sup> νηπίων E.

<sup>3</sup> ἐμὲ αὐτόν] ἑαυτόν E. <sup>4</sup> εὐσθενείας E, editi antiqui.

<sup>5</sup> om. E. <sup>6</sup> εἶχες Med.

<sup>1</sup> The famous athlete of Scotussa. Cf. Paus. 5. 1-5. He was of immense size, and marvellous tales were told of his strength. He was victor in the pancration at the Olympic Games, Olympiad 93.

<sup>2</sup> The athlete of Crotona; six times victor at the Olympic Games and as often at the Pythian. He was conquered on the seventh occasion by the agility of his adversary. Cf. Paus. 6. 14. 6 and 7; also Basil, *Ad Adoles.* 180B.

## LETTER CCCXXXIX

pretend to have been "worsted" by it, and to yield to us the palm in writing! You act even as fathers do in the games they play with their children, when they permit their sons to exult in the victories they win over themselves, inflicting no loss upon themselves and fostering ambition in their sons.

But in truth there was also something indescribably delightful in the language you used in your game with us. It was as if a Polydamas<sup>1</sup> or a Milo<sup>2</sup> should beg to be excused from a contest in the pancration<sup>3</sup> or in boxing with *me*!<sup>4</sup> For after examining your letter many times I found no sign of any weakness in it; consequently, those who seek extravagances in speech admire you more for your ability in this, that you are so able to descend in your games to our level, than if you had led the barbarian when he sailed over Athos.<sup>5</sup> But as for us, admirable sir, we associate with Moses and Elias and such blessed men, who communicate their thoughts to us in a barbarian tongue, and it is what we learn from them that we give utterance to—in substance true, though in style unlearned, as indeed these present words show. For even if we did learn something from you, time has caused us to forget it.

<sup>3</sup> The pancration included both boxing and wrestling. Cf. Arist. *Rhet.* 1. 5; Herod. 9. 105. *πάλη* was wrestling alone. For the various modes of wrestling and the customs observed therein, cf. Plato, *Legg.* 796; Theocr. 24. 109; Plut. 2. 638d.

<sup>4</sup> A reference to his anything but athletic body.

<sup>5</sup> Xerxes' feat of digging a canal through the promontory behind Mt. Athos was a source of never-ending wonder to the Greeks. Herodotus discusses it as an almost impossible feat of engineering. Cf. Herod. 7. 22, 23. Later Greeks regarded the whole story as a fable. Traces of the canal, however, are said to be still visible.

Αὐτὸς δὲ ἐπίστελλε ἡμῖν, ἄλλας ὑποθέσεις ἐπιστολῶν ποιούμενος, αἱ καὶ σὲ δείξουσι καὶ ἡμᾶς οὐκ ἐλέγξουσι. τὸν υἱὸν Ἀνυσίου<sup>1</sup> ἤδη σοι προσήγαγον ὡς ἑμαυτοῦ υἱόν. εἰ δὲ ἐμός ἐστι παῖς, τοῦ πατρός ἐστι τὸ παιδίον, πένης ἐκ πένητος. γινώριμον δὲ τὸ λεγόμενον ἀνδρὶ σοφῶ τε καὶ σοφιστῇ.

## CCCXL

## Λιβάνιος Βασιλείῳ

Εἰ πάννυ πολὺν χρόνον ἐσκόπεις, πῶς ἂν ἄριστα συνείποις τοῖς περὶ τῶν σῶν γραμμάτων ἡμετέροις γράμμασιν, οὐκ ἂν ἄμεινον τοῦτό<sup>2</sup> μοι ποιῆσαι ἐδόκεις, ἢ τοιαῦτα γράφων, ὅποια νῦν ἔγραψας. καλεῖς γάρ με σοφιστήν· τοῦ τοιούτου δὲ εἶναι φῆς<sup>3</sup> τὸ δύνασθαι τὰ μικρὰ μὲν μεγάλα ποιεῖν, τὰ δ' αὖ<sup>4</sup> μεγάλα μικρά. καὶ δὴ τὴν ἐμὴν ἐπιστολὴν βεβουλῆσθαι φῆς δεῖξαι τὴν σὴν καλήν, οὐκ οὔσαν καλήν· εἶναί τε οὐδὲν ἦς νῦν ἔπεμψας βελτίω· ὅλως τε οὐδεμίαν<sup>5</sup> εἶναι παρὰ σοὶ λόγων δύναμιν, τῶν μὲν νῦν ὄντων ἐν χερσὶ βιβλίων τοῦτο οὐ ποιούντων, ὧν δὲ εἶχες πρότερον λόγων ἐξερρυηκότων. καὶ ταῦτα πείθειν ἐπιχειρῶν, οὕτω καλήν καὶ ταύτην, ἣν λέγεις κακῶς,<sup>6</sup> εἰργάσω

<sup>1</sup> Ἀνύσιον E et alii.<sup>2</sup> τούτου E, Harl., Med.<sup>3</sup> εἶναι φῆς] λέγεις εἶναι E.<sup>4</sup> τὰ δ' αὖ] καὶ τὰ editi antiqui.<sup>5</sup> μηδεμίαν E.<sup>6</sup> καλῶς quinque MSS.



## LETTER CCCXL

But do you yourself write to us, taking other themes for your letters, themes which will display you without exposing us. The son of Anysius<sup>1</sup> I have already introduced to you as my own son. But if he is my child, he is the child of his father—poor father, poor son. And the saying must be well known to a man who is both wise and a sophist!<sup>2</sup>

## LETTER CCCXL

### LIBANIUS TO BASIL<sup>3</sup>

If you had considered for a very long time how you might best corroborate our letter that was written about your letter, you could not have done this better, it seemed to me, than by writing such things as you now have written. For you call me a sophist; and you say that the mark of such a man is the ability to make small things great and, in turn, great things small. And accordingly you say that my letter aimed to show yours to be beautiful when it was not beautiful, and that it was no better than the letter which you have now sent; and that there is in you no ability of speech at all, since the books<sup>4</sup> you now use do not produce this ability and since such ability as you formerly possessed has disappeared. And, in endeavouring to convince us of all this, you have made also your present letter, of which you speak ill, so

<sup>1</sup> This Anysius is probably the father of the boy mentioned in Letter CCCXXXVII. For mention of him cf. also Lib. *Ep.* 200. The son is mentioned in Lib. *Ep.* 1584.

<sup>2</sup> A hint to Libanius to charge the young man a moderate fee. <sup>3</sup> An answer to the preceding letter.

<sup>4</sup> Cf. second paragraph of Letter CCCXXXIX.

τὴν ἐπιστολὴν, ὥσθ' οἱ παρόντες ἡμῖν οὐκ εἶχον μὴ<sup>1</sup> πηδᾶν ἀναγινωσκομένης. ἐθαύμασα οὖν, ὅτι ταύτῃ τὴν προτέραν καθελεῖν ἐπιχειρήσας, τῷ φάναι ταύτῃ<sup>2</sup> τὴν προτέραν εἰκέναι, ταύτῃ τὴν προτέραν ἐκόσμησας.

Ἐχρῆν δὲ ἄρα τὸν τοῦτο βουλόμενον, χείρονα ποιῆσαι ταύτην ἐπὶ διαβολῇ τῆς πρόσθεν. ἀλλ' οὐκ ἦν, οἶμαι, σὸν, ἀδικῆσαι τὴν ἀλήθειαν. ἡδίκητο δ' ἂν, γράφοντος ἐξεπίτηδες φαυλότερα, καὶ οὐ χρωμένου<sup>3</sup> τοῖς οὖσι. τοῦ αὐτοῦ τοίνυν ἂν εἶη τὸ μήτε ψέγειν ἢ δίκαιον ἐπαινεῖν, ἵνα μὴ σε τὸ πρᾶγμα φέρον εἰς σοφιστὰς ἐμβάλη, πειρώμενον ταπεινὰ τὰ μεγάλα ποιεῖν. βιβλίων μὲν οὖν, ὧν φῆς εἶναι χείρω μὲν τὴν λέξιν, ἀμείνω δὲ τὴν διάνοιαν, ἔχου, καὶ οὐδεὶς κωλύει.<sup>4</sup> τῶν δὲ ἡμετέρων μὲν ἀεὶ, σῶν δὲ πρότερον, αἱ ρίζαι μένουσί τε καὶ μενοῦσιν ἕως ἂν ᾗς, καὶ οὐδεὶς μήποτε αὐτὰς ἐκτέμοι<sup>5</sup> χρόνος, οὐδ' ἂν ἦκιστα ἄρδοις.

## CCCXLI

## Λιβάνιος Βασιλείῳ

Οὕπω μοι τῆς λύπης ὑφῆκας, ὥστε με μεταξὺ γράφοντα τρέμειν.<sup>6</sup> ἀλλ' εἰ μὲν ἀφῆκας, τί οὐκ ἐπιστέλλεις, ὦ ἄριστε; εἰ δὲ ἔτι κατέχεις, ὁ

<sup>1</sup> om. E.<sup>2</sup> ταύτην E.<sup>3</sup> χρωμένῳ E.<sup>4</sup> κωλύει quatuor MSS.<sup>5</sup> ἐκτέμη E, Medl.<sup>6</sup> τρέμοντα γράφειν E et alii.

## LETTER CCCXLI

beautiful that those who were present with us could not refrain from leaping to their feet when it was being read. I therefore expressed surprise that in your attempt to disparage the former by the latter, by saying that the former was like the latter, you have but embellished the former by the latter!

But the right method, surely, for one who wanted what you did, would have been to make the latter worse by maligning the former. But it was not possible, I think, for you to wrong the truth. And it would have been wronged, had you purposely written more poorly than you did instead of making use of your powers. It would therefore be fitting for the same man not to find fault, either, with what it were just to praise, lest the act carry you away and cast you into the ranks of the sophists for trying to make great things lowly. Nay, rather stick to your books, whose style you say is inferior, though their substance is superior, and there is no one to prevent you. But of that which has always been ours and was formerly yours the roots not only remain but will remain as long as you live, and no lapse of time could ever excise them, not even if you should almost wholly neglect to water them.

## LETTER CCCXLI

### LIBANIUS TO BASIL<sup>1</sup>

Not yet have you given up your grievance against me, so that I tremble as I write. But if you have given it up, why do you not write, my dear friend? But if you still retain it—a thing that is foreign to

<sup>1</sup> Libanius fears that he has offended Basil in the preceding letter. He now writes to make amends.

πάσης<sup>1</sup> λογίας ψυχῆς καὶ τῆς σῆς ἐστὶν ἀλλότριον, πῶς ἄλλοις κηρύττων μὴ χρῆναι μέχρι δυσμῶν ἡλίου λύπην φυλάττειν, αὐτὸς ἐν πολλοῖς ἡλίοις ἐφύλαξας ; ἢ τάχα ζημιῶσαί με προείλου<sup>2</sup> τῆς μελιχρᾶς σου φωνῆς ἀποστερῶν ; μὴ σύ γε, ὦ γενναῖε, ἀλλὰ γενοῦ πρᾶος, καὶ δὸς ἀπολαῦσαι<sup>3</sup> τῆς παγχρύσου σου γλώττης.

## CCCXLII

Βασίλειος Λιβανίου

Οἱ πρὸς τὸ ρόδον ἔχοντες, ὡς τοὺς φιλοκάλους εἰκός, οὐδὲ πρὸς αὐτὰς τὰς ἀκάνθας, ὧν τὸ ἄνθος ἐκφύεται, δυσχεραίνουσι. καὶ τινος ἤκουσα τοιοῦτόν τι περὶ αὐτῶν, παίζοντος τάχα ἢ καὶ σπουδάζοντος, ὅτι, καθάπερ ἐρωτικά τινα κνίσματα<sup>4</sup> τοῖς ἐρασταῖς, τὰς λεπτὰς ἐκείνας ἀκάνθας ἢ φύσις τῷ ἄνθει προσέφυσε, πρὸς μείζονα πόθον τοῖς εὐπλήκτοις<sup>5</sup> κέντροις τοὺς δρεπομένους ὑπερεθίζουσα.

Τί βούλεται μοι<sup>6</sup> τὸ ρόδον τοῖς γράμμασιν ἐπεισαγόμενον ; πάντως οὐδὲν δεῖ σε διδαχθῆναι

<sup>1</sup> ὁ πάσης] ὅπερ E.

<sup>2</sup> τιμωρεῖσθαί με βούλει add. editi antiqui.

<sup>3</sup> ἀπολαύειν editi antiqui.

<sup>4</sup> κνήσματα E.

<sup>5</sup> ἀπλήκτοις Regius primus ; ἀπράκτοις Regius sec. et Coisl. sec. ; ἀπλήστοις E.

<sup>6</sup> τί βούλεται μοι] τί μοι δὴ βούλεται τοῖς γράμμασι τὸ ρόδον ἐπεισαγόμενον ; πάντως οὐδὲν σε χρὴ editi antiqui.

## LETTER CCCXLII

every learned soul and also to yours—how is it that you yourself, although you preach to others that they should not harbour their anger until the setting of the sun,<sup>1</sup> have harboured yours for many suns? Or did you perhaps prefer to punish me by depriving me of your honeyed words? Act not so, noble sir, but show yourself kindly, and permit me to enjoy your all-golden tongue.<sup>2</sup>

## LETTER CCCXLII

BASIL TO LIBANIUS<sup>3</sup>

THOSE who are attracted to the rose, as is natural for lovers of the beautiful, feel no vexation even at the thorns from the midst of which the flower springs. And I once heard a certain person say about roses, in jest perhaps or possibly in earnest, something to this effect—that nature has caused those delicate thorns to grow upon this flower that they might serve, as do the sundry ticklings which lovers use, to incite gently to a greater desire by the pleasant prickings of their stings.

With what purpose is the rose thus brought into my letter? You surely need not to be informed, if

<sup>1</sup> Cf. Eph. 4. 25 and 26: ὀργίζεσθε καὶ μὴ ἀμαρτάνετε. ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ παροργισμῷ ὑμῶν. "Be angry, and sin not. Let not the sun go down upon your anger."

<sup>2</sup> Cf. the more common expression χρυσόστομος, "golden-mouthed," a favourite epithet of orators among the later Greeks.

<sup>3</sup> This and the following letters, especially Letter CCCXLIV, are quite unlike Basil's certainly genuine letters in both content and style. On the other hand they are quite in the spirit of the age with their superficial thought and highly decorative language.

## COLLECTED LETTERS OF SAINT BASIL

τῆς ἐπιστολῆς μεμνημένον τῆς σῆς, ἥ τὸ μὲν ἄνθος εἶχε τοῦ ῥόδου, ὅλον ἡμῖν τὸ ἔαρ τῇ εὐγλωττίᾳ<sup>1</sup> διαπετάσασα, μέμψεσι δέ τισι καὶ ἐγκλήμασι καθ' ἡμῶν ἐξηκάνθωτο. ἀλλ' ἐμοὶ τῶν σῶν λόγων καθ' ἡδονήν ἐστι καὶ ἡ ἄκανθα, πρὸς μείζονα πόθον τῆς φιλίας ἐκκαίουσα.

## CCCXLIII

Λιβάνιος Βασιλείῳ

Εἰ ταῦτα γλώττης ἀργοτέρας, τίς ἂν εἴης αὐτὴν ἀκουῶν; σοῦ<sup>2</sup> μὲν γὰρ ἐν τῷ στόματι λόγων οἰκοῦσι πηγαί, κρείσσους ναμάτων ἐπιρροῆς· ἡμεῖς<sup>3</sup> δὲ εἰ μὴ καθ' ἡμέραν ἀρδοίμεθα, λείπεται τὸ σιγᾶν.

## CCCXLIV

Βασίλειος Λιβανίῳ

Τὸ μὴ συνεχῶς με γράφειν πρὸς τὴν σὴν παιδευσιν, πείθουσι τό τε δέος καὶ ἡ ἀμαθία· τὸ δὲ σε καρτερικώτατα σιωπᾶν, τί τῆς μέμψεως ἐξαιρήσεται; εἰ δέ τις λογίσαιτο τὸ καὶ ἐν<sup>4</sup> λόγοις σε βιοῦντα ὀκνεῖν ἐπιστέλλειν, καταψηφιεῖταί σου λήθην τὴν πρὸς ἡμᾶς. ὧ γὰρ τὸ λέγειν πρόχειρον, καὶ τὸ ἐπιστέλλειν οὐκ ἀνέτοιμον. ὁ δὲ ταῦτα κεκτημένος, εἴτα σιγῶν, εὐδηλον

<sup>1</sup> τῆς εὐγλωττίας editi antiqui.<sup>2</sup> σοι Harl., Anglicanus.<sup>3</sup> ἡμῖν editi antiqui.<sup>4</sup> τοῖς add. E.

## LETTER CCCXLIII

you will but recall that letter of yours which, though it contained the bloom of the rose, unfolding to us by its sweet eloquence all the beauties of spring, yet was prickly with reproaches and complaints against us. But to me even the thorn of your words is pleasing, enkindling me to a greater longing for your friendship.

## LETTER CCCXLIII

LIBANIUS TO BASIL<sup>1</sup>

IF this your letter comes from a tongue that has grown lazy,<sup>2</sup> what would you be should you whet it? For in your mouth indeed dwell fountains of words, more powerful than the onrush of streams; if we, on the other hand, be not watered daily, naught is left but silence.

## LETTER CCCXLIV

BASIL TO LIBANIUS<sup>3</sup>

BOTH fear and lack of skill dissuade me from writing continually to your learned self; but regarding your most persistent silence, why shall it be exempt from the blame therefor? And if anyone considers that you, who make your living through eloquence, refrain from writing, he will condemn you for your forgetfulness of us. For he to whom speaking is easy finds writing also to be not difficult. Whoever, then, possesses these gifts and yet remains silent, quite

<sup>1</sup> Probably the answer to Letter CCCXLV.

<sup>2</sup> The answer to the expression, *εσχάρτης ἀργίας*, in Letter CCCXLV.

<sup>3</sup> Cf. Note 1 of Letter CCCXLIII.

ὥς ὑπεροψία ἢ λήθη τοῦτο ποιεῖ. ἐγὼ δέ σου τὴν σιωπὴν ἀμείψομαι προσρήσει. χαῖρε τοίνυν, τιμιώτατε, καὶ γράφε εἰ βούλοιο· καὶ μὴ γράφε, εἰ τοῦτό σοι προσφιλές.

## CCCXLV

## Λιβάνιος Βασιλείῳ

Μᾶλλον ὅτι μὴ πάλαι σοι γράφειν ἡρξάμην οἶμαί μοι δεῖν ἀπολογίας, ἢ νῦν παραιτήσεως ὅτι<sup>1</sup> τοῦτο ποιεῖν ἡρξάμην. ἐγὼ γὰρ ἐκεῖνος, ὁ προσθέων, ὁπότε φανείης, καὶ ὥς ἡδιστα ὑπέχων τὰ ὦτα τῷ ῥεύματι τῆς γλώττης, καὶ λέγοντος εὐφραίνόμενος, καὶ μόλις ἀπαλλαττόμενος, καὶ πρὸς τοὺς ἐταίρους λέγων, ὥς Οὗτος ἀνὴρ τοσοῦτῳ καλλίων τῶν Ἀχελώου θυγατέρων, ὅσῳ θέλγει μὲν ἡπερ ἐκείναι, βλάπτει δὲ οὐχ ὥσπερ ἐκείναι.<sup>2</sup> καὶ μικρόν γε τὸ μὴ βλάπτειν, ἀλλ' ὅτι τὰ τοῦδε μέλη κέρδος τῷ δεξαμένῳ δῆλον.<sup>3</sup> τὸν οὖν οὕτως ἔχοντά με γνώμης, νομίζοντα δὲ καὶ φιλεῖσθαι, λέγειν δὲ δοκοῦντα, μὴ τολμᾶν ἐπιστέλλειν, ἐσχάτης ἀργίας, καὶ τοῦτ' ἂν εἴη ἅμα ζημιούντος αὐτόν. δῆλον γὰρ ὥς ἀμείψῃ μου τὴν ἐπιστολὴν τὴν μικρὰν καὶ φαύλην καλῇ τε καὶ μεγάλῃ, καὶ φυλάξῃ δῆπου, μή με καὶ δεύτερον ἀδικῆς. οἶμαι δὲ<sup>4</sup>

<sup>1</sup> ὅτε editi antiqui.

<sup>2</sup> βλάπτει . . . ἐκείναι om. E.

<sup>3</sup> δῆλον add. Capps.

<sup>4</sup> δὲ editi antiqui ; γὰρ MSS. et editi recentiores.

<sup>1</sup> The water-nymphs were said to be the daughters of Achelous and one of the Muses. By their charm they lured their victims to destruction. They play an important part



## LETTER CCCXLV

clearly does so from arrogance or forgetfulness. . But I shall repay your silence with a greeting. Fare you well, then, most honoured friend, and write, if you so wish, and refrain from writing, if that is your pleasure.

## LETTER CCCXLV

LIBANIUS TO BASIL

I THINK that I should rather apologize for not having begun to write to you long ago than make an excuse for having begun to do so now. For I am the one who ran towards you whenever you appeared, with the greatest pleasure giving ear to the flow of your tongue, and rejoicing when you spoke, and with difficulty tearing myself away, and saying to my companions: "This man is the more charming than the daughters of Achelous,<sup>1</sup> in that he enchants even as they do, but does not harm as do they. His doing no harm is only a small matter, but manifestly his melodious words are a boon to him who receives them." Therefore that I, who hold to such an opinion, who think that I am even regarded with affection, and who am reputed to have ability in speaking, cannot bring myself to write, must be imputed to extreme laziness, and it would at the same time be a token of a man inflicting punishment upon himself. For it is evident that you will send in exchange for my brief and wretched letter one that is both beautiful and ample, and you will surely be on your guard lest you wrong me a second time also.

in ancient literature. Cf. Plato, *Phaedr.* 263 D; Vergil, *Cop.* 15; Ovid, *Met.* 5. 552; Apollod. 1. 3, 4; Hyginus, *Fab.* 125; etc.

πολλοὺς βοήσεσθαι πρὸς τὸ ῥῆμα καὶ περιστή-  
σεσθαι πρὸς τὰ πράγματα κεκραγότας· Βασίλειος  
ἡδίκηκέ τι καὶν σμικρόν; οὐκοῦν καὶ Αἰακός,  
καὶ Μίνως,<sup>1</sup> καὶ ὁ τούτου δὲ ἀδελφός.

Ἐγὼ δέ σε τῇ μὲν ἄλλῃ νενικηκέναι συγχωρῶ·  
τίς δὲ ἰδὼν τέ σε καὶ οὐ φθονῶν; ἐν δέ τί σοι  
ἡμαρτήσθαι πρὸς ἡμᾶς, καὶν σε τοῦτ' ἀναμνήσω,  
πεῖθε τοὺς ἀγανακτοῦντας μὴ βοᾶν. οὐδεὶς σοι  
προσελθὼν καὶ χάριν ἐπαγγείλας,<sup>2</sup> ἣν δοῦναι  
ῥᾶστον, ἀτυχῆς ἀπῆλθεν. εἰμὶ τοίνυν τῶν χάριν  
αἰτησάντων μὲν, οὐ λαβόντων δέ. τί οὖν ἤτουν;  
πολλάκις ἐν στρατηγίῳ<sup>3</sup> σοι συγγενόμενος  
ἡβουλήθην διὰ τῆς σῆς σοφίας εἰς τὸ βάθος τῆς  
Ὀμήρου μανίας εἰσελθεῖν. εἰ δὲ τὸ πᾶν οὐ δυνατόν,  
σὺ δὲ ἄλλ' εἰς μέρος ἡμᾶς εἰσάγαγε τοῦ κλήρου.  
μέρους δὲ ἐπεθύμουν, ἐν ᾧ τῶν Ἑλλήνων κακῶς  
πεπραχότων, ὃν<sup>4</sup> ὕβρισεν<sup>5</sup> Ἀγαμέμνων ἐθερά-  
πευε<sup>6</sup> δώροις. ταῦτ' ἐμοῦ λέγοντος, ἐγέλας,  
ἀρνεῖσθαι μὲν οὐκ ἔχων, ὥς οὐκ ἂν δύναιο

<sup>1</sup> Μήνως E.      <sup>2</sup> ἀπαγγείλας Regius sec., Coisl. sec.

<sup>3</sup> στρατηγίου E.      <sup>4</sup> om. E.

<sup>5</sup> ὕβριζεν E.      <sup>6</sup> θεραπεύων E.

<sup>1</sup> i.e. Rhadamanthus, judge in the lower world and the embodiment of justice. He and Aeacus were sons of Zeus and Aegina. Cf. *Iliad* 21. 189; Plato, *Gorg.* 560 E; etc. In Servius, *ad Aen.* 6. 566, Rhadamanthus, Minos, and Aeacus are said to be sons of Zeus and Europa. Cf. also Plato, *Gorg.* 523 E.

<sup>2</sup> The place referred to is obscure. In Athens the *στρατήγιον* was the office of the general; in Constantinople in the Byzantine period it was used for the camp. It is certain that Basil was never in camp with Libanius, but this may be argued as just another indication of the spurious nature of this letter. Cf. Prefatory Note of this volume. Some try to see a proper name, Strategios, here.

## LETTER CCCXLV

But I think that many will cry out against the word "wrong" and will crowd around me clamouring in protest against the situation: "Has Basil done any wrong, however slight? Then also has Aeacus, and Minos, and the latter's brother." <sup>1</sup>

But I agree that in the other letter you have been victorious—and who is there that has seen you and is not envious?—yet if I remind you of this—that you have erred against us in some one thing, persuade those who are angry to cease crying out against me. No one who has approached you and asked a favour which it was easy to grant has come away disappointed. Well, I am one of those who have asked a favour but have received it not. What, then, did I ask? Often when I was with you at the bar <sup>2</sup> I longed to delve with the aid of your wisdom into the depths of Homer's frenzy. But if that longing is not practicable in its entirety, at least introduce us to a passage about the casting of the lots. And I always wanted to know about a passage where, after the Greeks had fared badly, Agamemnon conciliated with gifts the man <sup>3</sup> whom he had insulted. As I say this, you laugh, being unable to deny that you

<sup>3</sup> Libanius, playfully teasing Basil, pretends that Basil has wronged him by not granting him one favour for which he had asked—the exposition of Homer. He now calls upon him to direct him to two passages, the contents of which he describes sufficiently for identification. The passages are selected for the analogy they offer to the case of Basil "victorious" over Libanius in the epistolary style. Cf. Letters CCCXXXVIII and CCCXXXIX.

In *Iliad* 7. 92 ff. nine Achaean chieftains cast lots to see which is to fight Hector in single combat. Libanius is rather subtle here, but one may conjecture that he wishes to draw Basil's attention to lines 89–91, where Hector thus speaks of the glory that will come to him through the fame of the

## COLLECTED LETTERS OF SAINT BASIL

βουληθείς, δωρήσασθαι δὲ οὐκ ἐθέλων. ἄρά σοι καὶ τοῖς ἀγανακτοῦσιν, ὅτι σε ἔφην ἀδικεῖν, ἀδικεῖσθαι <sup>1</sup> δοκῶ ;

## CCCXLVI

## Λιβάνιος Βασιλείῳ

Εἰ μὲν τι περὶ τοὺς λόγους τοῖς νέοις οἷς ἔπεμψας προσεθήκαμεν, αὐτὸς κρινεῖς. ἐλπίζω δὲ αὐτό, καὶ μικρὸν ἢ, μεγάλου λήψεσθαι δόξαν, διὰ τὴν πρὸς ἡμᾶς φιλίαν. ὁ δὲ πρὸς τῶν λόγων ἐπαινεῖς, τὴν σωφροσύνην καὶ τὸ μὴ παραδοῦναι τὰς ψυχὰς ταῖς οὐ καλαῖς ἡδοναῖς, πάννυ τούτου πεποίηνται πρόνοιαν,<sup>2</sup> καὶ διήγαγον, ὥς εἰκὸς ἦν,<sup>3</sup> τοῦ πέμψαντος μεμνημένους.<sup>4</sup> δέχου δὴ τὰ σεαυτοῦ, καὶ ἐπαίνει τοὺς σέ τε καὶ μὲ τῷ τρόπῳ κεκοσμηκότας. παρακαλεῖν δέ σε πρὸς τὸ βοηθεῖν, ὅμοιον ἦν τῷ πατέρα παισὶ παρακαλεῖν βοηθεῖν.

<sup>1</sup> ἀδοκεῖσθαι E ; ἡδικῆσθαι editi antiqui.

<sup>2</sup> πεποίηται πρόνοια Med. <sup>3</sup> τῶν add. Anglicanus.

<sup>4</sup> μεμνημένοι editi antiqui.

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barrow of his defeated foeman: "His corpse will I render back to the well-benched ships, that the long-haired Achaeans may give him burial and heap up for him a barrow by the wide Hellespont. And many a one, even of men who are yet to be, will say: 'This is the barrow of a man that died in olden days, whom on a time in the midst of his prowess

## LETTER CCCXLVI

could if you would, yet being unwilling to grant the favour. Does it not, then, seem to you and to those who are angry because I said that you wronged me that I am being wronged?

## LETTER CCCXLVI

### LIBANIUS TO BASIL

IF we have indeed contributed anything in the way of eloquence to the youths whom you have sent, you yourself will judge. But I hope that the thing itself, even if it be little, will get the reputation of being great,<sup>1</sup> because of your love for us. But as to that which you esteem above eloquence—sobriety and the refusal to give over our souls to ignoble pleasures—to this they have given great concern, and I have kept them, as was proper, mindful of him<sup>2</sup> who sent them. So receive back your own, and praise those who by their character have brought credit to both you and me. But to urge you to give aid to them were like urging a father to give aid to his children!

glorious Hector slew.' So shall many a one say, and my glory shall never die."

The implications of the second passage, *Iliad* 19. 183 ff., are more obvious. When the Achaeans are hard pressed by the Trojans and the Achaeans are sorely in need of the aid of Achilles, still sulking in his tent because of the indignity put upon him by Agamemnon in taking Briseis from him, Agamemnon is prevailed upon by his leaders to placate him by gifts. Odysseus, who advises Agamemnon also to return Briseis, ends his speech thus, lines 181 ff.: "Son of Atreus, towards others thou shalt be more righteous hereafter; for in no wise is it blame for a king to make amends to another, if so be he wax wroth without a cause."

<sup>1</sup> Cf. Letter CCCXL.

<sup>2</sup> *i.e.* Basil.

## CCCXLVII

Λιβάνιος Βασιλείῳ

Πᾶς μὲν ἐπίσκοπος πρᾶγμα δυσγρίπιστον,<sup>1</sup> σὺ δὲ ὅσω τοὺς ἄλλους παρελήλυθας λογιότητι, τοσοῦτῳ καὶ φόβον μοι παρέχεις, μὴ πως ἔξαρνος στῆς πρὸς τὴν αἴτησιν. κάπειδὴ στρωτήρων δέομαι. κάμακας δ' ἂν ἢ χάρακας ἄλλος εἶπε σοφιστής, οὐ χρήζων, ἀλλὰ τοῖς ῥηματίοις ἐγκαλλωπιζόμενος, ἢ τῆς χρείας γινόμενος· ἔγωγε,<sup>2</sup> εἰ μὴ σὺ παράσχοις,<sup>3</sup> ὑπαιθρος διαχειμάσω.

## CCCXLVIII

Βασίλειος Λιβανίῳ

Εἰ τὸ κερδαίνειν ταὐτὸ γριπίζειν<sup>4</sup> λέγεται, καὶ ταύτην ἔχει τὴν σημασίαν ἢ λέξις ἦν ἐκ τῶν Πλάτωνος ἀδύτων ἢ σοφιστικῆ σου ἡμῖν προεχειρίσατο, σκόπησον, ὦ θαυμάσιε, τίς μᾶλλον ἐστὶ δυσγρίπιστος·<sup>5</sup> ἡμεῖς οἱ οὕτω δι' ἐπιστολιμαίας δυνάμεως ἀποχαρακούμενοι, ἢ τὸ τῶν σοφιστῶν γένος, οἷς τέχνη τὸ τελωνεῖν τοὺς λόγους ἐστί. τίς τῶν ἐπισκόπων τοὺς λόγους

<sup>1</sup> δυσγρήπιστον E.<sup>2</sup> ἔγωγε Capps; ἐγὼ δὲ MSS. et editi.<sup>3</sup> παράσχος editi antiqui; παράσχοιο editio Basileensis.<sup>4</sup> γρηπίζειν E.<sup>5</sup> δυσγρήπιστος E.

<sup>1</sup> κάμαξ in classical Greek means a straight slender pole or shaft; χάραξ a spear-shaft, a vine-pole or stake used to sup-

## LETTER CCCXLVII

### LETTER CCCXLVII

#### LIBANIUS TO BASIL

EVERY bishop is a most grasping person, and just as much as you have surpassed all other men in eloquence, just so much also do you cause me to fear lest somehow you take an attitude of refusal towards my request. And since I am in need of rafters—though any other sophist would have said “poles” or “stakes,”<sup>1</sup> not because he has any use for them, but because he prides himself on pretty words, or also has become addicted to the usage—I at least, unless you furnish them, shall winter in the open air.

### LETTER CCCXLVIII

#### BASIL TO LIBANIUS

IF the seeking of gain is used as being the same as “grasping,” and the expression has the same meaning as that which your sophistic art has taken over for us from the innermost sanctuary of Plato,<sup>2</sup> consider, admirable sir, who is the more grasping—we, who are thus staked in<sup>3</sup> by the palisade of your epistolary power, or the race of sophists, whose art consists in levying a toll upon eloquence. Who of the bishops has made merchandise out of eloquence?

port vines. *σπρωτήρες* (“spreaders”) was the most common word in every period for the rafters which were laid crosswise upon the roof-beams and supported the thatch or tiles.

<sup>2</sup> Plato does not use the word *γρῆπιζειν*, but often disparages money-making, *e.g.* Plato, *Pol.* 9. 581 A—583 B.

<sup>3</sup> A play on *χάραξ* in the previous letter.

ἐφοροθέτησε; τίς τοὺς μαθητευομένους μισθοφόρους κατέστησεν; ὑμεῖς<sup>1</sup> οἱ προτιθέντες τοὺς λόγους ὧνια, ὥσπερ οἱ τοῦ μέλιτος ἐψηταὶ τὰ μελίπηκτα. ὁρᾷς ὡς καὶ τὸν γέροντα ὑποσκιρτᾶν παρεκίνησας;

Ἐγὼ δέ σοι<sup>2</sup> τῷ ταῖς μελέταις ἐμπομπεύοντι ἰσαρίθμους τοῖς<sup>3</sup> ἐν Θερμοπύλαις ἀγωνιζομένοις<sup>4</sup> στρατιώταις στρωτῆρας χρησθῆναι προσέταξα, ἅπαντας εὐμήκεις, καὶ<sup>5</sup> κατὰ τὸν σὸν Ὅμηρον, δολιχοσκίους, οὓς ὁ ἱερός Ἀλφαῖος<sup>6</sup> ἀποκαταστήσειν κατεπηγγείλατο.

## CCCXLIX

## Λιβάνιος Βασιλείῳ

Οὐ παύσῃ, Βασίλειε, τὸν ἱερόν τοῦτον τῶν Μουσῶν σηκὸν μεστὸν ποιῶν Καππαδοκῶν, καὶ ταῦτα ἀποζόντων γριτῆς καὶ χιόνος<sup>7</sup> καὶ τῶν ἐκεῖθεν καλῶν; μικροῦ δέ με καὶ Καππαδόκην ἔθηκαν, αἰεὶ μοι τὸ προσκυνῶ σε<sup>8</sup> προσάδοντες. δεῖ δὲ ὅμως ἀνέχεσθαι, Βασιλείου κελεύοντος. ἴσθι τοίνυν, ὡς τῆς μὲν χώρας τοὺς τρόπους ἐξακριβάζω,<sup>9</sup> τὴν δὲ εὐγένειαν καὶ τὸ ἐμμελὲς τῆς

<sup>1</sup> ὑμεῖς] ὡς ὑμεῖς Harl.

<sup>2</sup> σε E.

<sup>3</sup> τοὺς E.

<sup>4</sup> ἀγωνιζομένους E.

<sup>5</sup> om. E.

<sup>6</sup> om. E.

<sup>7</sup> χιόνων editi antiqui.

<sup>8</sup> σοι editi antiqui.

<sup>9</sup> ἐξακριβάζων E et alii; ἐξακριβώσω Harl.

<sup>1</sup> Herod. 7. 202 gives the number of the Spartans there as three hundred.

<sup>2</sup> Cf. *Iliad* 3. 346 and 355, and elsewhere.

<sup>3</sup> Otherwise unknown. The name occurs several times in Scripture; e.g. Mark 2. 14; Matt. 10. 3.



## LETTER CCCXLIX

Who has made his pupils pay fees? It is you who place eloquence on sale, just as those who make confections of honey peddle their honey-cakes. Do you see how you have aroused even the old man to cut capers?

But I to you, who make parade of your declamations, have ordered rafters to be furnished of an equal number with the soldiers who fought at Thermopylae,<sup>1</sup> all of goodly length, and according to your Homer, "casting a long shadow,"<sup>2</sup> which the holy Alphaeus<sup>3</sup> has promised to deliver.

## LETTER CCCXLIX

### LIBANIUS TO BASIL

WILL you not cease, Basil, to fill this sanctuary of the Muses with Cappadocians, and that, too, Cappadocians who reek with garlic<sup>4</sup> and snow and the fine things of that country? And they almost made me also a Cappadocian, ever hymning to me your "I make obeisance to thee."<sup>5</sup> But yet it must be endured, since Basil so bids. Know, therefore, that while I strive to observe strictly the customs of that country, yet I shall cause these men to assume the

<sup>4</sup> The meaning of this word (*γριτή*) is uncertain. Maas thinks that it is a kind of garlic; others consider it akin to *κριότη*, and translate "frost"; still others make it the equivalent of *γρύτη*, "frippery."

<sup>5</sup> The Persian and western Asiatic form of greeting a superior was to prostrate the body, and this custom was insisted upon in the court of Byzantium. The usual polite Greek formula was *χαῖρε* or *ἀσπάζομαι*.

## COLLECTED LETTERS OF SAINT BASIL

ἐμῆς Καλλιόπης μεταμφιάσω τοὺς ἄνδρας, ἵν' ὀφθείεν ὑμῖν ἀντὶ φασσῶν περιστεραί.

CCCL

Βασίλειος Λιβανίου<sup>1</sup>

Λέλυταί σοι τὸ δύσθυμον. τοῦτο γὰρ ἔστω<sup>2</sup> τῆς ἐπιστολῆς τὸ προοίμιον. σὺ δὲ σκῶπτε καὶ διάσυρε τὰ ἡμέτερα, εἴτε γελῶν εἴτε σπουδάζων. τί δὲ χιόνος ἢ γριτῆς ἐμνημόνευσας, παρὸν ἐντρυφᾶν ἡμῶν τοῖς σκώμμασιν; ἐγὼ δέ, ὦ Λιβάνιε, ἵνα σοι καὶ πλατὺν κινήσω τὸν γέλωτα, ὑπὸ παραπετάσματι καλυπτόμενος χιόνος, τὴν ἐπιστολὴν ἔγραψα, ἣν δεξάμενος ψαύων χερσί, γνώσῃ ὡς κρυερά τις αὐτὴ καὶ τὸν πέμψαντα χαρακτηρίζει ἐμφωλεύοντα, καὶ μὴ δυνάμενον ἔξω τῶν δωματίων<sup>3</sup> προκύπτειν. τάφους γὰρ τοὺς οἴκους κεκτήμεθα, μέχρις ἐπιλάβοι τὸ ἔαρ καὶ νεκροὺς ἡμᾶς ὄντας πρὸς ζωὴν ἐπανάξῃ,<sup>4</sup> πάλιν τὸ εἶναι, ὥσπερ φυτοῖς, χαριζόμενον.

CCCLI

Βασίλειος Λιβανίου

Πολλοὶ περιτυχόντες ἡμῖν τῶν αὐτόθι<sup>5</sup> ἐθαύμασάν σου τὴν ἐν τοῖς λόγοις ἀρετὴν. ἔλεγον γὰρ ἐπίδειξίν τινα γεγενῆσθαι λαμπρὰν ἄγαν,

<sup>1</sup> πρὸς τὰς ἐκατέρας ἐπιστολάς add. Harl.<sup>2</sup> ἔσται E.<sup>3</sup> τοῦ δωματίου Regius sec., Coisl. sec.<sup>4</sup> ἐπανάξει editi antiqui.<sup>5</sup> αὐτόθεν Regius sec., Coisl. sec.

## LETTER CCCL

nobility and the elegance of my Calliope, in order that when you see them they may be tame doves instead of wild pigeons.<sup>1</sup>

## LETTER CCCL

### BASIL TO LIBANIUS <sup>2</sup>

DISSOLVED is your ill-temper! For let this be the proem of my letter. And do you go on ridiculing and disparaging our actions, whether laughing or in earnest. But why have you mentioned snow and garlic, when you might have made fun of our jokes? But I, Libanius—that I may even rouse you to loud laughter—have written this letter while covered over with a blanket of snow, and when you receive it and touch it with your hands, you will recognize how cold a thing it is and how it characterizes the sender who lurks within and cannot put his head out of his chamber. For the houses we possess are graves until spring returns and brings us who were corpses back to life, once more bestowing existence upon us, as upon plants.

## LETTER CCCLI

### BASIL TO LIBANIUS

MANY who have met us have marvelled at your excellence in eloquence. For they said that there had been an exceedingly brilliant display; and there

<sup>1</sup> Cf. Plato, *Theaet.* 199 B: λαβεῖν φάτταν ἀντὶ περιστερᾶς, "to take a wild pigeon instead of a tame one."

<sup>2</sup> An answer to the preceding letter.

καὶ ἀγὼν ἦν, ὡς ἔφασκον, μέγιστος, ὡς πάντας μὲν συνδραμεῖν καὶ μηδένα ἕτερον ἐν τῇ πόλει φανῆναι ἢ μόνον Λιβάνιον ἀγωνιζόμενον, καὶ πᾶσαν ἡλικίαν ἀκροωμένην. οὐ γὰρ ἡξίου τις ἔξω τῶν ἀγώνων γενέσθαι, οὐκ ἀξιώματος ὄγκῳ συνών, οὐ στρατιωτικοῖς καταλόγοις ἐμπρέπων, οὐ βαναύσοις τέχναις σχολάζων. ἤδη δὲ καὶ γυναῖκες παρεῖναι κατηπείγοντο τοῖς ἀγῶσι. τίς δὲ ὁ ἀγών; τίς δὲ ὁ λόγος ὁ τὴν πάνδημον συναγείρας πανήγυριν; καὶ δὴ μοι ἡγγειλαν δυσκόλου τρόπον ἀνδρὸς τὸν λόγον ἐνστήσασθαι. ὃν οὕτω θαυμασθέντα μὴ κατόκνει μοι πέμψαι, ἵνα καὶ γὰρ τῶν λόγων ἐπαινέτης εἶην τῶν σῶν. ὁ γὰρ Λιβάνιον ἐπαινῶν καὶ τῶν ἔργων ἐκτός, τίς ἂν γένωμαι νῦν ὑπόθεσιν ἐπαίνων εὐράμενος.<sup>1</sup>

## CCCLII

## Λιβάνιος Βασιλείῳ

Ἴδου πέπομφα τὸν λόγον, ἰδρῶτι περιρρεόμενος. πῶς γὰρ οὐκ ἔμελλον, ἀνδρὶ τοιούτῳ<sup>2</sup> πέμπων τὸν λόγον, ὃς ἱκανός ἐστι τὴν Πλάτωνος σοφίαν καὶ Δημοσθένους δεινότητα τῇ περὶ τοὺς λόγους εὐμαθείᾳ δεῖξαι θρυλλουμένας μάτην, τὸ

<sup>1</sup> εὐρόμενος editi antiqui.<sup>2</sup> τοσούτῳ Harl.

<sup>1</sup> Libanius is imitating the speech of a peevish and irritable husband to a garrulous woman.

## LETTER CCCLII

was, as they said, a mighty contest, so that all men gathered together, and that no other man was seen in the city except Libanius alone as he waged the contest, while people of every age listened. For no one thought it good to be absent from the contests, neither he who lived amid a vast and impressive dignity, nor he who stood conspicuous in the lists of eligibles for military service, nor he who was busy in the menial crafts. And at last even women hastened to be present at the contests. "But what is the contest? And what is the oration which has brought together the assemblage of all the people?" And so they told me that the orator had just begun a speech of a man of irritable disposition.<sup>1</sup> This oration which has been so admired do not begrudge to send to me, that I also may be a eulogist of your eloquence. For I who eulogize Libanius even without having his works, what shall I soon become when I have found a basis for eulogies?

## LETTER CCCLII

### LIBANIUS TO BASIL <sup>2</sup>

BEHOLD, I have sent the oration, though I am dripping with sweat. For how could I help being in this state, when I am sending my oration to a man of such ability that he, through the learning he possesses in the art of eloquence, can readily prove that the wisdom of Plato and the masterful intensity of Demosthenes are noised abroad all in vain, and that, as far as my own ability is concerned, it is like

<sup>2</sup> In answer to the preceding letter.

## COLLECTED LETTERS OF SAINT BASIL

δὲ ἐμὸν τοιοῦτον, οἷον κώνωψ ἐλέφαντι παραβαλλόμενος ; ὅθεν πέφρικα καὶ τρέμω, τὴν ἡμέραν λογιζόμενος, καθ' ἣν ἐπισκέψῃ τοὺς λόγους· μικροῦ δὲ<sup>1</sup> καὶ τῶν φρενῶν ἐκπέπτωκα.

## CCCLIII

## Βασίλειος Λιβανίου

Ἀνέγνων τὸν λόγον, σοφώτατε, καὶ ὑπερτεθαύμακα. ὦ Μοῦσαι, καὶ λόγοι, καὶ Ἀθηναί, οἶα τοῖς ἐρασταῖς δωρεῖσθε ! οἷους κομίζονται τοὺς καρπούς, οἱ βραχύν τινα χρόνον ὑμῖν συγγινόμενοι ! ὦ πηγῆς πολυχεύμονος, οἷους ἔδειξε τοὺς ἀρνομένους ! αὐτὸν γὰρ ἐδόκουν<sup>2</sup> ὁρᾶν ἐν τῷ λόγῳ λάλῳ συνόντα γυναῖκα. ἔμπνουν γὰρ λόγον ἐπὶ χθονὸς Λιβάνιος ἔγραψεν, ὃς μόνος τοῖς λόγοις ψυχὴν ἐχαρίσατο.

## CCCLIV

## Λιβάνιος Βασιλείῳ

Νῦν ἔγνων εἶναι ὃ λέγομαι· Βασιλείου γάρ με ἐπαινέσαντος, κατὰ πάντων ἔχω τὰ νικητήρια. καὶ τὴν ψῆφον δεξαμένῳ<sup>3</sup> τὴν σὴν ἔπεστί μοι

<sup>1</sup> δεῖν Coisl. sec., Regius sec.

<sup>2</sup> τὸν δύσκολον add. Harl.

<sup>3</sup> δεξάμενος E, Med.

<sup>1</sup> In answer to the preceding letter.

<sup>2</sup> The fount is Athens, from whose schools of philosophy and eloquence men like Libanius drew their training and inspiration.

## LETTER CCCLIII

a mosquito compared with an elephant? That is the reason I quiver and shake, as I think of the day on which you will inspect my eloquence; and almost have I even lost my wits!

## LETTER CCCLIII

### BASIL TO LIBANIUS<sup>1</sup>

I HAVE read the oration, most learned sir, and have admired it exceedingly. O Muses, O Eloquence, O Athens, what gifts you bestow upon your lovers! What fruits do they reap who but for a short time associate with you! Ah, the copiously-flowing fount,<sup>2</sup> what accomplished men it has made of those who draw therefrom! For I seemed to see in the oration the man himself engaged in conversation with a garrulous woman.<sup>3</sup> For a living and breathing speech on earth has Libanius written, who alone has endowed words with a soul.

## LETTER CCCLIV

### LIBANIUS TO BASIL<sup>4</sup>

Now I know that I am what I am called. For since Basil has praised me, I hold the prize of victory over all! And now that I have received your vote

<sup>3</sup> Cf. note of Letter CCCLI. The "irritable man" of that letter seems to have been portrayed in the oration of Libanius in a dramatic dialogue with the woman. Possibly Basil's text contained τὸν δύσκολον, now found only in Harleianus.

<sup>4</sup> In answer to Letter CCCLIII.

## COLLECTED LETTERS OF SAINT BASIL

βαδίζειν μετὰ σοβαροῦ τοῦ βαδίσματος, οἷά τις ἀλαζὼν τοὺς πάντας περιφρονῶν. ἐπεὶ οὖν καὶ σοὶ κατὰ μέθης λόγος πεπόνηται, βουλόμεθα τούτῳ περιτυχεῖν. ἀλλὰ κομψὸν μὲν τι λέγειν οὐκ ἐθέλω. ὁ δὲ λόγος ὀφθεὶς διδάξει με τὴν τοῦ λέγειν<sup>1</sup> τέχνην.

## CCCLV

## Λιβάνιος Βασιλείῳ

Ἄρα, Βασίλειε, μὴ τὰς Ἀθήνας οἰκεῖς, καὶ λέληθας σεαυτόν; οὐ γὰρ τῶν Καισαρέων οἱ παῖδες ταῦτα ἀκούειν ἠδύναντο. ἡ γλῶττα γάρ μοι τούτων ἐθὰς οὐκ ἦν· ἀλλ' ὥσπερ εἰ τινα κρημνὸν διοδεύοντος, πληγεῖσα τῇ τῶν ὀνομάτων καινοτομίᾳ, ἐμοί τε τῷ πατρὶ ἔλεγε· Πάτερ, οὐκ ἐδίδαξας· Ὁμηρος, οὗτος ἀνὴρ, ἀλλὰ Πλάτων, ἀλλ' Ἀριστοτέλης, ἀλλὰ Σουσαρίων,<sup>2</sup> ὁ τὰ πάντα ἐπιστάμενος. καὶ ταῦτα μὲν ἡ γλῶττα. σὲ δὲ εἶη, Βασίλειε, τοιαῦτα ἡμᾶς ἐπαινεῖν.

<sup>1</sup> λόγου editi antiqui.<sup>2</sup> Σουδαρίων Med.

<sup>1</sup> κατὰ μεθυόντων, *Homilia* XIV. "No, don't take this as a witticism, as if I needed a cure!" intimates Libanius in the next sentence.



## LETTER CCCLV

it is permitted me to walk 'with swaggering gait, like a braggart who looks with contempt upon all. Since, then, you also have composed an oration, one against drunkenness,<sup>1</sup> we wish to read it. Nay, I have no wish to say anything witty! But the oration, when seen, will teach me the art of speaking.

## LETTER CCCLV

### LIBANIUS TO BASIL<sup>2</sup>

YOU are not, are you, Basil, living in Athens, and have not been aware of it? For no sons of Caesarea could have been your audience when you spoke thus. Why, my own tongue was not accustomed to such language; nay, it was struck giddy, as when one goes down a precipice, by the novelty of the words you used, and said to me, its father:<sup>3</sup> "Father, you have not so taught. A Homer is this man, nay rather a Plato, nay rather an Aristotle, nay rather a Sousarion,<sup>4</sup> this man who knows everything!" And so indeed did my tongue speak. But would that *you*, Basil, might praise *us* in such fashion!

<sup>2</sup> Written, it would seem, after he had read Basil's oration "Against Drunkenness," referred to in the preceding letter.

<sup>3</sup> Because the tongue is trained by its possessor, as a father trains his child.

<sup>4</sup> The origin of Attic comedy is ascribed to Sousarion, a native of Tripodiscus, a village of Megaris. He is said to have introduced Megarian comedy into Attica between 580 and 564 B.C.

## CCCLVI

Βασίλειος Λιβανίῳ

Δεχομένοις μὲν ἡμῖν ἃ γράφεις, χαρά· ἀπαιτού-  
 μένοις δὲ πρὸς ἃ γράφεις ἀντεπιστέλλειν, ἀγών.  
 τί γὰρ ἂν εἴποιμεν πρὸς οὕτως ἀπτικίζουσιν  
 γλῶτταν, πλὴν ὅτι ἀλιέων εἰμὶ μαθητῆς ; ὁμολογῶ  
 καὶ φιλῶ.

## CCCLVII

Λιβάνιος Βασιλείῳ

Τί παθὼν Βασίλειος ἐδυσχέρανεν τὸ γράμμα,  
 τῆς φιλοσοφίας τὸ γνῶρισμα ; παίζειν παρ' ὑμῶν  
 ἐδιδάχθημεν· ἀλλ' ὅμως τὰ παίγνια σεμνὰ καὶ  
 οἰονεῖ πολὺ πρέποντα. ἀλλὰ πρὸς τῆς φιλίας  
 αὐτῆς καὶ τῶν κοινῶν διατριβῶν, λῦσόν μοι τὴν  
 ἀθυμίαν, ἣν μοι ἔτεκεν ἡ ἐπιστολὴ. . . . .  
 . . . . οὐδὲν διαφέρουσα.

## CCCLVIII

Λιβάνιος Βασιλείῳ

Ὡ χρόνων ἐκείνων, ἐν οἷς τὰ πάντα ἦμεν  
 ἀλλήλοις ! νῦν διωκόμεθα πικρῶς, ὑμεῖς μὲν  
 ἔχοντες ἀλλήλους, ἐγὼ δὲ ἀνθ' ὑμῶν οἰοί περ  
 ὑμεῖς οὐδένα. τὸν δὲ Ἀλκιμον ἀκούω τὰ νέων ἐν  
 γῆρᾳ τολμᾶν καὶ πρὸς τὴν Ῥώμην πέτεσθαι,

<sup>1</sup> A lacuna follows here in all the MSS.

## LETTER CCCLVI

## LETTER CCCLVI

### BASIL TO LIBANIUS

FOR us when we receive the letters you write, joy ; but for us when we are asked to reply to the letters you write, a struggle. For what could we say to a tongue which speaks Attie thus—except that I am a disciple of fishermen? I confess it and I cherish it.

## LETTER CCCLVII

### LIBANIUS TO BASIL

WHAT possessed Basil that he was angered at our letter, the token of our love of wisdom? It is by you that we have been taught to jest ; but still the jests were sedate, and, as it were, befitting a grey head. Nay, in the name of our very friendship and our common studies, put an end, I pray, to the despondency which your letter bred in me<sup>1</sup> . . . differing in no way.

## LETTER CCCLVIII

### LIBANIUS TO BASIL

AH for those times when we were everything to each other ! Now we live cruelly separated, you having each other,<sup>2</sup> but I having in your place no one like you. And I hear that Alcimus<sup>3</sup> is in old age daring the deeds of youth and is flying to Rome,

<sup>2</sup> His comrades among the clergy.

<sup>3</sup> A rhetorician of Nicomedia, who spent some time with Libanius at Antioch.

## COLLECTED LETTERS OF SAINT BASIL

περιθέντα σοι τὸν τοῦ συνεῖναι τοῖς παιδαρίοις πόνον. σὺ δέ, τά τε ἄλλα πρῶός τις, καὶ τοῦτο οἶσεις οὐ χαλεπῶς, ἐπεὶ καὶ ἡμῖν τοῦ γράψαι πρότερόν οὐκ ἔσχες χαλεπῶς.

### CCCLIX

Βασίλειος Λιβανίῳ

Σὺ μὲν ὅλην τὴν τῶν παλαιῶν τέχνην ἐν τῇ σαυτοῦ κατακλείσας διανοία τοσοῦτον σιγᾶς, ὥς μηδ' ἐν ἐπιστολαῖς ἡμῖν δίδοναι τι κερδαίνειν. ἐγὼ δέ, εἴπερ ἦν ἀσφαλὲς ἡ τοῦ διδασκάλου τέχνη, ἦλθον ἂν παρὰ σοί, ποιησάμενος<sup>1</sup> Ἰκάρου πτερόν. ἀλλ' ὅμως, ἐπειδὴ οὐκ ἔστι πιστεῦσαι ἡλίῳ κηρόν, ἀντὶ τῶν Ἰκάρου πτερῶν ἐπιστέλλω σοι λόγους, δεικνύντας τὴν ἡμετέραν φιλίαν. φύσις δὲ λόγων, μνηύουσα τοὺς κατὰ ψυχὴν ἔρωτας. καὶ ταῦτα μὲν οἱ λόγοι· σὺ αὐτοὺς ἄγοις ὅπου βούλει· καὶ τηλικούτον κράτος κεκτημένος, σιωπᾶς. ἀλλὰ μετάστησον καὶ ἐφ' ἡμᾶς τὰς ἀπὸ τοῦ στόματός σου τῶν λόγων πηγάς.

### CCCLX

Ἐκ τῆς ἐπιστολῆς αὐτοῦ πρὸς Ἰουλιανὸν τὸν παραβάτην

Κατὰ τὴν θεόθεν ἐπικεκληρωμένην ἡμῖν ἀμώμητον πίστιν τῶν Χριστιανῶν ὁμολογῶ καὶ

<sup>1</sup> ποιησόμενος MSS. et editi ; ποιησάμενος Capps.

<sup>1</sup> i.e. Libanius. His art, splendid like the sun, renders it unsafe for anyone to fly to him on waxen wings.

## LETTER CCCLIX

having placed upon you the labour of being in attendance upon his lads. But you, always a gentle person, will bear this also without fretting, since you were not fretful towards us for having had to write first.

## LETTER CCCLIX

### BASIL TO LIBANIUS

You, who have looked within your own mind the entire art of the ancients, remain so silent that you do not even by writing letters grant us to have any profit from you. But as for me, if the art of the teacher<sup>1</sup> were safe, I should have gone to be with you, having fashioned for myself wings of Icarus. But nevertheless, since it is not possible to entrust wax to the sun, instead of using wings of Icarus I do send you by letter words which prove our friendship. And it is the nature of words to disclose the love that is within the soul. And here are the words; may you lead them where you will;<sup>2</sup> and yet, although endowed with so great power, you remain silent. Nay, transfer to us also the fountains of eloquence which issue from your lips.

## LETTER CCCLX

### FROM HIS LETTER TO JULIAN THE APOSTATE<sup>3</sup>

ACCORDING to the blameless faith of the Christians divinely bequeathed to us, I confess and agree that

<sup>2</sup> In other words, please write in one mood or another.

<sup>3</sup> This letter is clearly spurious. It has been attributed to the Greek Iconoclasts. The vocabulary, particularly that employed in the Trinitarian controversy, and the style are not Basil's. Furthermore, it is missing in all the MSS. of St. Basil's letters.

## COLLECTED LETTERS OF SAINT BASIL

συντίθημι πιστεύειν εἰς ἓνα Θεὸν Πατέρα παντοκράτορα, Θεὸν τὸν Πατέρα, Θεὸν τὸν Υἱόν, Θεὸν τὸ Πνεῦμα τὸ ἅγιον· ἓνα Θεόν, τὰ τρία προσκυνῶ καὶ δοξάζω. ὁμολογῶ δὲ καὶ τὴν τοῦ Υἱοῦ ἔνσαρκον οἰκονομίαν, καὶ θεοτόκον τὴν κατὰ σάρκα τεκοῦσαν αὐτὸν ἁγίαν Μαρίαν. δέχομαι δὲ καὶ τοὺς ἁγίους ἀποστόλους, προφήτας, καὶ μάρτυρας, καὶ εἰς τὴν πρὸς Θεὸν ἰκεσίαν τούτους ἐπικαλοῦμαι, τοῦ δι' αὐτῶν, ἡγουν διὰ τῆς μεσιτείας αὐτῶν, ἵλεών μοι γενέσθαι τὸν φιλόανθρωπον Θεόν, καὶ λύτρον μοι τῶν πταισμάτων γενέσθαι καὶ δοθῆναι· ὅθεν καὶ τοὺς χαρακτῆρας τῶν εἰκόνων αὐτῶν τιμῶ καὶ προσκυνῶ, κατ' ἐξαίρετον τούτων παραδεδομένων ἐκ τῶν ἁγίων ἀποστόλων, καὶ οὐκ ἀπηγορευμένων, ἀλλ' ἐν πάσαις ταῖς ἐκκλησίαις ἡμῶν τούτων ἀνιστορουμένων.

## CCCLXI

## Ἀπολιναρίῳ

Τῷ δεσπότῃ μου αἰδεσιμωτάτῳ Ἀπολιναρίῳ, Βασίλειος. πρότερον μὲν σοι περὶ τῶν ἐν ταῖς

<sup>1</sup> Letters CCCLXI to CCCLXIV have been the subject of much discussion. Apollinarius, bishop of Laodicea, the other participant in the correspondence, was condemned as a heretic by the Synod of Alexandria in 362, also by the Synod of Rome under Pope Damasus and by the Council of Constantinople. According to Basil's own testimony he corresponded with Apollinarius when both were laymen, but not concerning any questions of dogma. It is known that Eustathius changed the text of a letter written by Basil to Apollinarius and had it circulated in order to convict Basil of being in communion with Apollinarius. That letter, however, does not seem to be in this group of four letters.

## LETTER CCCLXI

I believe in one God, the Father Almighty, God the Father, God the Son, God the Holy Spirit ; one God, the Three, do I worship and glorify. And I confess also the dispensation of the Son in the flesh, and Holy Mary mother of God who bore Him in the flesh. And I accept also the holy Apostles, prophets, and martyrs, and I call upon these for supplication unto God, that through them, that is, through their mediation, the kind God may become propitious to me, and that there may be and be granted to me atonement also for my sins ; wherefore I both honour and kiss the features of their images, especially of those who have been handed down from the holy Apostles and are not forbidden, but are represented in all our churches.

## LETTER CCCLXI

TO APOLLINARIUS <sup>1</sup>

To my most reverend master Apollinarius, I, Basil, send greetings. We once wrote to you about some

Yet the letters of this group seem to have been forged for the same purpose. It is worthy of note also that these four letters are entirely lacking in all but two MSS. of Basil.

For the theological discussion and the terminology used see Introduction and Letter VIII with notes, Vol. I.

The more important terminology is as follows :

*ἀνόμοιος*, *dissimilis*, unlike.

*οὐσία*, *substantia* (although the Latin rendering is etymologically the same as *ὑπόστασις*), substance.

*ὁμοούσιος*, *consubstantialis*, consubstantial, of the same substance.

*ὁμοιούσιος*, *similis quoad substantiam*, of similar substance.

*ὅμοιος*, *similis*, like.

*ὑπόστασις*, at first substance, later as in this letter, *persona*, person, cf. Vol. I, Introduction, XXVII.

Γραφαῖς ἀσαφῶν ἐπεστέλλομεν, καὶ ἡυφραινόμεθα οἷς τε ἔπεμπες οἷς τε ὑπισχνοῦ. νῦν δὲ μείζων ἡμῖν ὑπὲρ μειζόνων ἡ φροντίς προσελήλυθεν, εἰς ἣν οὐδένα ἕτερον ἔχομεν ἐν τοῖς νῦν ἀνθρώποις τοιοῦτον κοινωνὸν καὶ προστάτην ἐπικαλέσασθαι, ὁποῖόν σε καὶ ἐν γνώσει καὶ ἐν λόγῳ ἀκριβῆ τε ὁμοῦ καὶ εὐπρόσιτον ὁ Θεὸς ἡμῖν ἐδωρήσατο.

Ἐπεὶ οὖν οἱ πάντα φύροντες, καὶ λόγων καὶ ζητημάτων τὴν οἰκουμένην ἐμπλήσαντες, τὸ τῆς οὐσίας ὄνομα ὡς ἀλλότριον τῶν θείων λογίων ἐξέβαλον, καταξίωσον ἡμῖν σηᾶναι, ὅπως τε οἱ πατέρες αὐτῷ ἐχρήσαντο, καὶ εἰ μηδαμοῦ εὗρες ἐν τῇ Γραφῇ κείμενον. τὸν γὰρ ἐπιούσιον ἄρτον, καὶ τὸν λαὸν τὸν περιούσιον, καὶ εἴ τι τοιοῦτον, ὡς οὐδὲν ἔχοντα κοινὸν διαπτύουσιν. ἔπειτα μέντοι καὶ περὶ αὐτοῦ τοῦ ὁμοουσίου (οὗ ἔνεκεν ἡγοῦμαι ταῦτα κατασκευάζειν αὐτούς, βαθέως τὴν οὐσίαν διαβάλλοντας, ὑπὲρ τοῦ μηδεμίαν χώραν τῷ ὁμοουσίῳ καταλιπεῖν) διαλαβεῖν ἡμῖν πλατύτερον βουλήθητι, τίνα τὴν διάνοιαν ἔχει, καὶ πῶς ἂν ὑγιῶς λέγοιτο, ἐφ' ὧν οὔτε γένος κοινὸν ὑπερκείμενον θεωρεῖται, οὔτε ὑλικὸν ὑποκείμενον προϋπάρχον, οὐκ ἀπομερισμὸς τοῦ προτέρου εἰς τὸ δεύτερον. πῶς οὖν χρὴ λέγειν ὁμοοῦσιον τὸν Υἱὸν τῷ Πατρί, εἰς μηδεμίαν ἔννοιαν τῶν εἰρημένων καταπίπτοντας,

<sup>1</sup> Cf. Matt. 6. 11 : τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. "Give us this day our supersubstantial bread." Cf. also Luke 11. 3. (This rendering is based upon the etymology ἐπί + οὐσία. It is probably better to explain ἐπιούσιον as meaning τὴν ἐπιουσίαν ἡμέραν, "the coming day." Hence A.V. "daily.")

<sup>2</sup> Cf. Titus 2. 15 : ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσῃται



## LETTER CCCLXI

obscure passages in the Scriptures, and we were well heartened both by what you sent and by what you promised to send. But now a greater concern over greater matters has come upon us, to which we can summon no one else among the men of this time who is such, as fellow-worker and protector, as God has bestowed upon us in you, who both in knowledge and in speech are at the same time accurate and easy of approach.

Now since those who are confusing everything, and have filled the world with arguments and investigations, have cast aside the name of "substance" as foreign to the Divine Scriptures, deign to inform us both how the fathers used it and whether you have found that it exists anywhere in Scripture. For such expressions as "the supersubstantial bread,"<sup>1</sup> and "the acceptable people,"<sup>2</sup> and the like they scornfully reject as having nothing in common. In the second place, moreover, regarding "consubstantial" itself (because of which I think they are getting up this affair, slandering "substance" deeply, in order to leave no room for "consubstantial"), be so kind as to make a more elaborate analysis for us, as to what meaning it has, and how it may be used soundly in matters wherein neither a common overlying class is discerned nor an underlying pre-existing material, no division of the first into the second. How, then, we should speak of the Son as "consubstantial" with the Father without falling into one of the afore-

ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρισιν ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. "Who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works." For "acceptable" the A.V. has "peculiar," and the R.V. "for his own possession."

θέλησον ἡμῖν πλατύτερον διαρθρῶσαι. ἡμεῖς μὲν γὰρ ὑπειλήφμεν, ὅπερ ἂν εἶναι καθ' ὑπόθεσιν τοῦ Πατρὸς οὐσία ληφθῇ, τοῦτο εἶναι πάντως ἀναγκαῖον καὶ τὴν τοῦ Υἱοῦ λαμβάνεσθαι. ὥστε εἰ φῶς νοητόν, ἀτῆδον, ἀγέννητον τὴν τοῦ Πατρὸς οὐσίαν τις λέγοι, φῶς νοητόν, ἀτῆδον, ἀγέννητον καὶ τὴν τοῦ Μονογενοῦς οὐσίαν ἐρεῖ. πρὸς δὲ τὴν τοιαύτην ἔννοιαν δοκεῖ μοι ἢ τοῦ ἀπαραλλάκτως ὁμοίου φωνὴ μᾶλλον ἢπερ ἢ τοῦ ὁμοουσίου ἀρμόττειν. φῶς γὰρ φωτὶ μηδεμίαν ἐν τῷ μᾶλλον καὶ ἡττον τὴν διαφορὰν ἔχον, ταῦτόν μὲν οὐκ εἶναι (διότι ἐν ἰδίᾳ περιγραφῇ τῆς οὐσίας ἐστὶν ἐκάτερον), ὅμοιον δὲ κατ' οὐσίαν ἀκριβῶς ἀπαραλλάκτως, ὀρθῶς ἂν οἶμαι λέγεσθαι. εἴτε οὖν ταύτας χρὴ διαλέγεσθαι τὰς ἐννοίας, εἴτε ἐτέρας μείζους ἀντιλαβεῖν, ὡς σοφὸς ἰατρὸς (καὶ γὰρ ἐξεφήναμέν σοι τὰ ἐν τῇ καρδίᾳ), τὸ μὲν ἀρρωστοῦν ἴασαι, τὸ δὲ σαθρὸν ὑποστήριξον, παντὶ δὲ τρόπῳ βεβαίωσον ἡμᾶς.

Τοὺς μετὰ τῆς εὐλαβείας σου ἀδελφοὺς ἀσπάζομαι, καὶ ἀξιῶ μετὰ σοῦ εὐχεσθαι ὑπὲρ ἡμῶν, ἵνα σωθῶμεν. ὁ ἐταῖρος Γρηγόριος, τὸν μετὰ τῶν γονέων ἐλόμενος βίον, αὐτοῖς σύνεστιν. ὑγιαίνων ἐπιπλείστον φυλαχθείης ἡμῖν, ὠφελῶν ἡμᾶς καὶ ταῖς εὐχαῖς καὶ τῇ γνώσει.

## LETTER CCCLXI

mentioned meanings, please explain to us more fully. For we have supposed that whatever by way of hypothesis the substance of the Father is assumed to be, this must by all means be assumed as also that of the Son. So that if anyone should speak of the substance of the Father as light perceptible to the mind, eternal, unbegotten, he would also call the substance of the Only-begotten light perceptible to the mind, eternal, unbegotten. And in such a meaning the expression "like without a difference" seems to me to accord better than "consubstantial." For light which has no difference from light in the matter of greater and less cannot be the same (because each is in its own sphere of substance), but I think that "like in substance entirely without difference" could be said correctly. Therefore whether these thoughts should be discussed or other greater ones taken up, like a wise physician (for we have opened up to you what is in our heart), heal our weakness and sustain what is rotten, and in every way strengthen us.

I greet the brothers who are with your Piety and ask that with you they may pray for us that we may be saved. Our friend Gregory, who has chosen to live with his parents, is with them. In good health may you be preserved to us for the longest while, giving aid to us both by your prayers and by your knowledge.

## CCCLXII

Βασιλείῳ Ἀπολινάριος

Φιλοθέως πιστεύεις, καὶ φιλολόγως ζητεῖς, καὶ παρ' ἡμῶν τὸ πρόθυμον ὀφείλεται διὰ τὴν ἀγάπην, εἰ καὶ τὸ ἱκανὸν τῷ λόγῳ μὴ ἔποιτο, διὰ τε τὸ ἡμέτερον ἐνδεές καὶ τὸ τοῦ πράγματος ὑπερφυές.

Οὐσία μία οὐκ ἀριθμῶ μόνον λέγεται, ὥσπερ λέγεις, καὶ τὸ ἐν μιᾷ περιγραφῇ, ἀλλὰ καὶ ἰδίως ἀνθρώπων δύο καὶ ἄλλου ὁτουοῦν τῶν κατὰ γένος ἐνιζομένων· ὥστε ταύτη γε καὶ δύο καὶ πλείονα ταύτὸν εἶναι κατὰ τὴν οὐσίαν, καθὸ καὶ πάντες ἄνθρωποι Ἀδάμ ἐσμεν εἰς ὄντες, καὶ Δαβὶδ ὁ τοῦ Δαβὶδ υἱός, ὡς ταύτὸν ὦν ἐκείνῳ· καθὰ καὶ τὸν Τίον λέγεις καλῶς τοῦτο εἶναι κατὰ τὴν οὐσίαν, ὅπερ ὁ Πατήρ. οὐδὲ γὰρ ἑτέρως ἂν ἦν Θεὸς ὁ Τίός, ἐνὸς ὁμολογουμένου καὶ μόνου Θεοῦ τοῦ Πατρός· ὡς πού καὶ εἰς Ἀδάμ, ὁ ἀνθρώπων γενάρχης, καὶ εἰς Δαβίδ, ὁ τοῦ βασιλείου γένους ἀρχηγέτης.

Ταύτη γέ τοι καὶ ἐν εἶναι γένος ὑπερκείμενον, ἡ μίαν ὕλην ὑποκειμένην, ἐπὶ Πατρός καὶ Τίου, περιαιρεθήσεται τῶν ὑπονοιῶν, ὅταν τὴν γενναρχικὴν παραλάβωμεν ἰδιότητα τῆς ἀνωτάτω ἀρχῆς, καὶ τὰ ἐκ τῶν γεναρχῶν γένη, πρὸς τὸ ἐκ τῆς μιᾶς ἀρχῆς μονογενὲς γέννημα· μετρίως γὰρ τὰ τοιαῦτα εἰς ὁμοίωσιν ἔρχεται. καθὸ μηδὲ τοῦ Ἀδάμ, ὡς θεοπλάστου, καὶ ἡμῶν, ὡς

<sup>1</sup> Cf. note of preceding letter. The entire subject-matter of this letter is fully treated in Letter VIII.

## LETTER CCCLXII

## LETTER CCCLXII

APOLLINARIUS TO BASIL<sup>1</sup>

You believe as a lover of God, and you seek as a lover of knowledge, and on our part good-will is due through charity, even though full satisfaction should not follow on our words, on account both of our own deficiency and of the preternatural nature of the subject.

Substance is called one not in number alone, as you say, and as to its being confined to a single sphere, but also in a special manner, as when two men and any other person are united by class;<sup>2</sup> so that in this sense both two and more are the same in substance, just as all we men are Adam, being one, and David is the son of David, as being the same as David his father; just as you rightly say that the Son is the same in substance as the Father. For not otherwise would the Son be God, since God the Father is confessed as one and only; just as, no doubt, there is both one Adam, the first of the human race, and one David, the first of a race of kings.

In this way, to be sure, it will be conjectured from suppositions that there is one overlying class, or one underlying material, in the case of Father and Son, whenever we assume the genarchic principle of the first beginning, and races coming from the origination of the race, with reference to the only begotten offspring of the one beginning. For in a measure such do come into a likeness. Just as of Adam, as one made by God, and of us, as descendants of

<sup>2</sup> *i.e.* by blood.

ἀνθρωπογεννήτων, ἐν ὑπέρκειται γένος, ἀλλ' αὐτὸς ἀνθρώπων ἀρχή· μήτε ὕλη κοινὴ αὐτοῦ τε καὶ ἡμῶν, ἀλλ' αὐτὸς ἡ πάντων ἀνθρώπων ὑπόθεσις. μήτε μὲν τοῦ Δαβίδ, καὶ τοῦ γένους τοῦ ἐκ Δαβίδ, προεπινοεῖται, καθὼς Δαβίδ, ἐπέπερ ἡ τοῦ Δαβίδ ιδιότης ἀπὸ τοῦ Δαβίδ ἄρχεται, καὶ ἡ ὑπόθεσις τῶν ἐξ αὐτοῦ πάντων αὐτός· ἀλλ' ἐπειδὴ ταῦτα ἀπολείπεται, καθὼς εἰσιν ἕτεροι κοινότητες ἀνθρώπων ἀπάντων πρὸς ἀλλήλους, οἵαι ἂν ἀδελφῶν, ἐπὶ δὲ Πατρὸς καὶ Υἱοῦ τοιοῦτον οὐκ ἔστιν, ἀλλὰ τὸ ὅλον Πατὴρ ἀρχή, καὶ Υἱὸς ἐκ τῆς ἀρχῆς.

Οὐκοῦν οὐδὲ ἀπομερισμὸς τοῦ προτέρου εἰς τὸ δεύτερον, ὥσπερ ἐπὶ σωμάτων, ἀλλ' ἀπογέννησις. οὐδὲ γὰρ ἡ Πατρὸς ιδιότης καθάπερ εἰς Υἱὸν ἀπομεμέρισται, ἀλλ' ἡ τοῦ Υἱοῦ ἐκ τῆς τοῦ Πατρὸς ἐκπέφηνε· ταῦτόν ἐν ἑτερότητι, καὶ ἕτερον ἐν ταυτότητι, καθὼς λέγεται Πατέρα εἶναι ἐν Υἱῷ, καὶ Υἱὸν ἐν Πατρί. οὔτε γὰρ ἡ ἑτερότης ἀπλῶς φυλάξει τὴν ἀλήθειαν τῆς υἰότητος, οὔτε ἡ ταυτότης αὐτὸ τὸ ἀμέριστον τῆς ὑποστάσεως, ἀλλ' ἑκάτερον σύμπλοκον καὶ ἐνοειδές· ταῦτόν ἑτέρως, καὶ ἕτερον ὡσαύτως· ἵνα τις τὰ ῥήματα, μὴ ἐφικνούμενα τῆς δηλώσεως, ἐκβιάσῃται· βεβαιούντος ἡμῖν τοῦ Κυρίου τὴν ἐννοιαν, καὶ ἐν τῷ μείζων<sup>1</sup> μὲν ἰσότητι παριστάναι τὸν Πατέρα, τὸν δὲ Υἱόν, ἐν ὑποβάσει τὸ ἴσον ἔχοντα· ὅπερ ἐδίδαξεν ἐν ὁμοειδεῖ μὲν, ὑφειμένῳ δὲ φωτὶ νοεῖν τὸν Υἱόν, μὴ τὴν οὐσίαν ἐξαλλάττοντας, ἀλλὰ τὸ αὐτὸ ὑπερβεβληκὸς καὶ ἐν ὑφέσει θεωρούντας. οἱ μὲν γὰρ τὴν οὐσίαν ἐν οὐδεμιᾷ ταυτότητι

<sup>1</sup> μείζονα μὲν ἐν ἰσότητι Coteler.

## LETTER CCCLXII

men, there is not one overlying race, but he himself is the beginning of men; neither is there a common material of him and us, but he himself is the foundation of all men. Nor in truth of David, and of the race descended from David, is any idea conceived beforehand, since the peculiar nature of David begins with David, and the foundation of all men descended from him is himself; but since these fail in so far as there are other common qualities of all men in relation to each other, as for example brothers, yet in the case of the Father and the Son such is not true, but in all respects the Father is the beginning and the Son is from the beginning.

Therefore there is no division of the first into the second, as in the case of bodies, but descendance. For not even the peculiar nature of the Father has been divided as it were into the Son, but that of the Son appeared from that of the Father; the same in difference, and different in sameness, just as it is said that the Father is in the Son, and the Son in the Father. For neither will generic difference preserve entirely the truth of sonship, nor identity on the other hand preserve the indivisibility of person, but each is entwined with the other and single; the same in a different way, and different in the same way—to utter perforce terms that do not reach the mark of explanation—since the Lord confirms to us this conception that the Father is greater in his equality, and that the Son possesses equality in His subordination; even as He taught us to understand the Son in a like but lower light, not changing the substance but viewing the same as both superior and as in a lower order. For those who have accepted substance in no sameness, bringing

παραδεξάμενοι, τὴν ὁμοίωσιν ἔξωθεν φέροντες τῷ Υἱῷ προστιθέασιν· ὃ δὴ καὶ ἕως ἀνθρώπων διαβαίνει, τῶν ὁμοιουμένων τῷ Θεῷ.

Οἱ δὲ τὴν ὁμοίωσιν τοῖς ποιήμασι πρέπουσαν εἰδότες, ἐν ταυτότητι μὲν τὸν Υἱὸν συνάπτουσι Πατρί, ὑφειμένη δὲ τῇ ταυτότητι, ἵνα μὴ αὐτὸς ὁ Πατήρ, ἢ μέρος Πατρός, ἀ δυνατῶς παρίσταται τῷ, ἄλλος Υἱός, οὕτω Θεός, οὐχ ὡς ἐκεῖνος, ἀλλ' ὡς ἐξ ἐκείνου, οὐ τὸ πρωτότυπον, ἀλλ' εἰκὼν. οὗτος ὁμοούσιος, ἐξηρημένως παρὰ πάντα καὶ ἰδιαζόντως· οὐχ ὡς τὰ ὁμογενῆ, οὐχ ὡς τὰ ἀπομεριζόμενα, ἀλλ' ὡς ἐκ τοῦ ἐνὸς γένους καὶ εἵδους τῆς θεότητος, ἐν καὶ μόνον ἀπογέννημα, ἀδιαιρέτῳ καὶ ἀσωμάτῳ προόδῳ, καθ' ἣν μένον τὸ γεννῶν ἐν τῇ γεννητικῇ ιδιότητι, προῆλθεν εἰς τὴν γεννητικὴν ιδιότητα.

## CCCLXIII

## Ἀπολιναρίῳ

Τῷ δεσπότῃ μου, τῷ αἰδεσιμωτάτῳ ἀδελφῷ, Ἀπολιναρίῳ, Βασίλειος. διημάρτομεν τῶν προφάσεων, δι' ὧν ἐνῆν προσειπεῖν σου τὴν εὐλάβειαν, καίτοιγε ἡδέως ἂν ἐπὶ τοῖς γράμμασιν ἐκείνοις ἐπιστείλαντες. σὲ γὰρ ἐν σιωπῇ κατέχειν τὴν ἡδονὴν ἐπ' ἐκείνοις ἥσθημεν. οὕτως γὰρ ἡμῖν ἔδοξας οἷος πεπνύσθαι· τῶν ἐρμηνευόντων δὲ σκιαὶ ἀΐσσουσιν· οὕτως ἐπ' ἀσφαλούς τῆς διανοίας τὴν ἐξήγησιν ἄγων. καὶ νῦν δὴ πλεον

<sup>1</sup> i.e. or "different."

<sup>2</sup> Cf. note to Letter CCCLXI.



## LETTER CCCLXIII

in likeness from outside, apply it to the Son, which indeed passes over also to men, that is, to those who are become likened to God.

But those who realize that likeness befits creatures, join the Son with the Father in sameness, but in an inferior sameness, in order that He may not be the Father himself or a part of the Father, conditions which are represented effectively by the expression: "another<sup>1</sup> is the Son, in this sense God," not as being God, but as being from God, not the prototype, but an image. Such a one is "consubstantial," transcendently in all respects and peculiarly; not as things of the same class, not as things divided, but as of one class and kind of divinity, one and only offspring, with an indivisible and incorporeal progress, by which that which generates, remaining in its generic peculiarity, has proceeded into its genetic peculiarity.

## LETTER CCCLXIII

TO APOLLINARIUS <sup>2</sup>

To my master, my most reverend brother Apollinarius, I Basil send greetings. We have failed to find the opportunities which could have enabled us to address your Piety, although we should have been glad to write in reply to those letters of yours. For that you in silence held back the pleasure you yourself felt in those others was pleasing to us. For in truth you alone seemed to us to be wise (but the shades of interpreters are flitting about!), when you brought your exposition of the meaning to a safe basis as you did. And now the love of the know-

ὁ ἔρως τῆς γνώσεως τῶν θείων λογίων ἄπτεται τῆς ψυχῆς μου. προβαλεῖν μὲν οὖν σοι τῶν ἀπορουμένων τινὰ ἀποκνῶ, μὴ δοξῶ πέρα τοῦ μέτρου ἐμφορεῖσθαι τῆς παρρησίας. σιωπᾶν δὲ πάλιν οὐ καρτερῶ, ὠδίνων καὶ ἔτι προσλαβεῖν ἐφιέμενος. ἄριστον οὖν μοι κατεφάνη πυθέσθαι σου, πότερον ἐφίης ἡμῖν, ὧ θαυμάσιε, ἐρωτᾶν τι τῶν ἀπορουμένων, ἢ χρὴ τὴν ἡσυχίαν ἄγειν. ὁπότερον δ' ἂν ἀποκρίνη, τοῦτο φυλάξομεν τοῦ λοιποῦ. ἐρρωμένον τε καὶ εὐθυμον καὶ ὑπερευχόμενον ἔχοιμέν σε διαπαντός.

## CCCLXIV

## Βασιλείῳ Ἀπολινάριος

Τῷ δεσπότῃ μου, τῷ ποθεινοτάτῳ ἀδελφῷ, Βασιλείῳ, Ἀπολινάριος ἐν Κυρίῳ χαίρειν. ποῦ μὲν ἤμην αὐτός, δέσποτα, ποῦ δὲ ἡ ποθεινοτάτη φωνὴ καὶ γράμμα τὸ σύνηθες; τί δὲ οὐ παρὼν ἀμύνεις, ἢ καὶ ἀπὼν παρακελεύεις, πολέμου τοσοῦτου κατὰ τῆς εὐσεβείας ἐρρωγότες, καὶ ἡμῶν οἶον ἐν μέσῃ παρατάξει βοώντων πρὸς τοὺς ἐταίρους διὰ τὴν ἐκ τῶν πολεμίων βίαν; σὲ δέ, οὐδ' ὅπως ἂν ζητήσωμεν, ἔχομεν, ἐπεὶ μηδὲ οὐ τυγχάνεις διατρίβων εὐρίσκομεν. ἀλλ' ἐζήτησα μὲν ἐν τῇ Καππαδοκῶν, ἐπεὶ καὶ οὕτως ἡγγελλον οἱ ἐν Πόντῳ σοι περιτυχόντες, ἐπηγγέλθαι σε θάπτων ἐπανήξειν· οὐχ εὖρον δὲ

<sup>1</sup> i.e. of the disputed terms in the controversy; see previous letter.

## LETTER CCCLXIV

ledge of those divine sayings lays hold of my soul more than ever. However, I hesitate to place any of my difficulties before you, lest I shall seem to take advantage of your frankness beyond due measure. But again I cannot bring myself to be silent, suffering anguish as I do and anxious to go on learning. Therefore it has seemed best to inquire from you whether you permit us, admirable sir, to make some inquiries concerning points of difficulty,<sup>1</sup> or whether we should keep silent. Whichever answer you make, this we shall observe in the future. May we possess you always in good health and spirits and praying in our behalf.

## LETTER CCCLXIV

### APOLLINARIUS TO BASIL <sup>2</sup>

To my master, my most beloved brother Basil, Apollinarius sends greetings in the Lord. Where was I myself, master, and where the most beloved voice and the customary letter? And why are you not here to defend yourself, or, even though absent, why do you not cheer us on, when so great a war has broken out against religion, and we, as if in the midst of the battle-line, are shouting to our comrades on account of the violence of the enemy? But as for you, we do not even know how we may make search for you, for we cannot find out even where you happen to be staying. Nay, I sought for you in Cappadocia, since those who had met you in Pontus were making announcement to the effect that you had promised to return home soon; but I did not

<sup>2</sup> Cf. note of Letter CCCLXI.

ἐνθα ἤλπιζον. νῦν δὲ ἔτι σε κατὰ τὴν αὐτὴν διάγοντα χώραν ἀκούσας, εὐθὺς τῷ μηνυτῇ καὶ τὸ γράμμα ἐνεχείρησα. ὅπερ δεξάμενος, μὴ καὶ τοῦ ἀντιγράφειν ἀπόσχη, ὥς καὶ τούτου συναποδημοῦντος.

Ἴσθι δέ, ὥς ἐν τῷ μεταξὺ γέγονεν ἐπισκόπων ἐπιδημία τῶν ἀπ' Αἰγύπτου, καὶ γράμματα διεδόθη σύμφωνα παλαιοῖς γράμμασιν, τοῖς τε θείοις αὐτοῖς, καὶ τοῖς καθ' ὁμοφωνίαν τῶν θείων ἐν Νικαίᾳ γραφεῖσιν. ἀναγκαία δὲ ἦν ἡ μετ' ἐξηγήσεως τῶν αὐτῶν ἐπανάληψις, διὰ τὴν οὐχ ὑγιῇ τῶν κειμένων παρεξήγησιν, ἣν εἰσήγον οἱ πάλαι μὲν ἄντικρυς ἀντιλέγοντες, νῦν δὲ τὴν ἀντιλογίαν ἐξηγήσεως σχήματι μεθοδεύσαντες. ἐνθα ἦν ἡ τοῦ ὁμοουσίου κακοῦργος ἀναίρεσις, ὥς οὐκ ὀφείλοντος νοεῖσθαι κατ' οὐδεμίαν ἄρνησιν Ἑλληνικὴν ἀντισταγωγὴ δὲ τοῦ ὁμοουσίου τὸ ὅμοιον κατ' οὐσίαν, ὅπερ ἐπετηδεύθη, χυδαίως ὀνομασθέν, καὶ κακοήθως νοηθέν· ἐπειδὴ ἡ ὁμοιότης τῶν ἐν οὐσίᾳ ἐστί, τῶν οὐσιωδῶν, ἵνα δὴ οὕτως ὁμοιωμένη οὐσία οὐσία νοῆται, οἷος ἂν εἴη καὶ ἀνδριᾶς πρὸς βασιλέα.

Πρὸς ἅπερ ἀντεγράφη τὸ ὑπὸ τῶν εὐσεβεῖν εἰδότων καὶ βουλομένων, ὅτι οὐχ ὅμοιον Θεῷ ἀλλὰ Θεὸν δηλοῖ τὸ ὁμοούσιον, ὥς ἂν γέννημα

<sup>1</sup> i. e. Pontus.

## LETTER CCCLXIV

discover you where I had hoped. And now, having heard that you are still tarrying in the same country,<sup>1</sup> I have immediately entrusted this letter also to him who informed me. And when you receive this, do not refrain from answering, seeing that this messenger is with you in your sojourn abroad.

And be informed that in the meantime we have received a visit from the bishops of Egypt, and that documents were distributed which were in harmony with those of old, with both the divine words themselves, and those written at Nicaea in unison with the divine pronouncements. And a repetition of the same, together with an interpretation, was necessary on account of the unsound misinterpretation of the texts which had been introduced by those who of old spoke in outright contradiction and to-day are cunningly exploiting their contradiction under the guise of an interpretation. It was herein that occurred the villainous destruction of "consubstantial," the pretext being that the term ought not to be understood on the basis of any denial of it in Greek; but a substitute expression for "consubstantial" is "like as regards substance"—an expression that was deliberately invented, confusedly named as it was and maliciously devised; since "likeness" belongs to things which are in substance, that is, things substantial, in order, in fact, that a substance thus made like may be conceived of as substance, as, for example, an emperor's statue in relation to an emperor.

In reply to these statements was written the declaration composed by those who know how to be true to religion and so desire, to the effect that "consubstantial" does not signify "like God" but

## COLLECTED LETTERS OF SAINT BASIL

γνήσιον καὶ τῆς αὐτῆς οὐαίας τῷ γεγεννηκότι. συνεισήγετο δὲ καὶ τὸ περὶ Πνεύματος, ὡς ὑπὸ τῶν πατέρων ἐν τῇ αὐτῇ πίστει τῷ Θεῷ καὶ τῷ Τίῳ κειμένου, ὅτι ἐστὶν ἐν τῇ αὐτῇ θεότητι.

Τὴν οὖν τῆς εὐσεβείας ταύτης πρεσβείαν, τίνα εἰκὸς ἦν οὕτω μετεῖναι, ὡς τὸν σπουδαιότατον, ἅμα τῷ δεσπότῃ μου Γρηγορίῳ, ὃς οὐδ' αὐτὸς οὐδαμῶθεν γράφει, οὐδὲ σημαίνει καθάπαξ οὐδέν; ἔρρωσο, δέσποτα ποθεινότατε.

## CCCLXV

Βασίλειος τῷ μεγάλῳ βασιλεῖ Θεοδοσίῳ

Πάθος ἀπήντησε τῇ καθ' ἡμᾶς χώρα, οὐκ ἐκ σωματικῆς περιπετείας, ἀλλ' ἐξ ὑδάτων ἐπιρρύσεως. πόθεν δὲ τοῦτο, δηλώσω. γέγονε καταβολὴ χιόνων πολλὴ τῇ καθ' ἡμᾶς λίμνῃ. μήπω δὲ αὐτῆς κρυσταλλωθείσης, ἐπιγίνεται πνεῦμα θερμόν, καὶ ὄμβρος νότιος συμπίπτει αὐτῇ. ἀθρόας οὖν γενομένης τῆς τήξεως, ἀνείκαστα ἐκινήθη ῥεύματα ἀεννάῳ ποταμῷ συνεπιμιγνύμενα τῷ Ἄλνι, ἐναύλῳ τε ὄντι, ὑπερβαίνοντα γλώσση καὶ ὀφθαλμῷ. οὗτος ὁ λαχὼν ἡμῖν γείτων ποταμός· ἐκβλύζων μὲν ἐκ τῆς τῶν

<sup>1</sup> Intended to be interpreted as meaning Basil himself.

<sup>2</sup> This letter is clearly spurious for the following reasons: its style is most unlike Basil's; it is addressed to the Emperor Theodosius, although Theodosius became emperor only in 378, just before Basil's death; it contradicts Basil's state-

## LETTER CCCLXV

“God,” as it were a genuine offspring and of the same substance as Him who gave Him being. There was introduced also the statement regarding the Spirit, as having been placed by the fathers in the same creed with God and Son, to the effect that He belongs to the same Godhead.

Now as to the leadership in this act of piety, what man<sup>1</sup> was so likely to have been of the company as the most zealous amongst us, together with my master Gregory, who likewise never writes to me from anywhere, and gives absolutely no information? Farewell, most beloved master.

## LETTER CCCLXV

### BASIL TO THE GREAT EMPEROR THEODOSIUS<sup>2</sup>

A CALAMITY has come upon our country, not because of any misfortune to our bodies, but because of a flood of water. But I shall show how this happened. A heavy fall of snow took place in our marshy territory. And before it had yet frozen a warm breeze came up, and a southerly rain coincided with it. Therefore, when the thaw arrived of a sudden, immense streams were set flowing which mingled with a perennial river, the Halys, now become a torrent—streams which surpassed all description and anything we have ever seen. This is the neighbouring river that fortune has given us, which comes gushing out of

ment, made elsewhere, about the forty martyrs; and it is contained in only five MSS. Tillemont, however, thought the style of this letter not unworthy of a young man and a rhetorician, and conjectures that it was written early in Basil's life and not to the great emperor, but to some magistrate of Cappadocia.

Ἀρμενίων, ἐμβιβαζόμενος δὲ ἐν τῇ ἱερωτάτῃ λίμνῃ τῶν Σεβαστηνῶν, εἰς ἣν οἱ φερώνυμοι καὶ γενναῖοι τεσσαράκοντα τοῦ Χριστοῦ στρατιῶται βορέου δεινοῦ πνεύσαντος ἐνεπάρησαν. καὶ κεῖθεν (δέξαι με τὸ ἀληθὲς λέγοντα, κράτιστε) οὗτος ὁ περικυκλῶν ἡμᾶς ὥσπερ ἔθνος πολέμιον τῶν φοβερῶν οὐ μικρῶς ἡμᾶς ἐκφοβεῖ. ποσὶ γὰρ μηδέποτε περαιούμενος κατὰ τινα χρόνον ἢ τρόπον, τὰς ἀναγκαίας ἡμῖν καὶ λυσιτελεῖς πατρίδας οὐ συγχωρεῖ διακομίζειν τὰ ἐμπορευόμενα ἐπιτήδεια. λέγω δὴ τῶν Γαλατῶν καὶ Παφλαγόνων καὶ Ἑλληνοποντίων, δι' ὧν καὶ ἐξ ὧν τὰ ἀναγκαῖα ἡμῖν πρόσσεστι, μάλιστα ἢ τοῦ ἄρτου दाψίλεια, κρυμώδους οὔσης τῆς περικύκλω γῆς, καὶ ἐκ τοῦ περιέχοντος ἀέρος, ἐκ τῆς ἀστραποβροντοχαλαζορειθροδαμάστου ὀργῆς δεσμουμένης. οὐ μικρὸν δὲ ἀπειλεῖ καὶ ἡ τοῦ πατρίου ἄλγους Ἀργέου ὑπεροψία.

Σὺν οὖν ἐκδυσωπηθείς, κράτιστε, φιλοτιμείσθαι θέλησον τὴν ὑπόφορόν σου γῆν, ἵν' οὕτω, τούτῳ ἐν ἀφθονίᾳ γεφύρας περαιουῖσθαι ἐφαρμοσάμενος, δείξης αὐτὸν νέαν Ἐρυθρὰν ὁδοιπόριστον. καὶ γὰρ τῷ πολυστενάκτῳ βίῳ τῶν Ἰουδαίων σπλαγχνισθεὶς ὁ Κύριος, τούτους ἀβρόχοις ποσὶ βαδίζειν εὐδόκησεν ὡς διὰ ξηρᾶς ἐν τῇ Ἐρυθρᾷ, δεδοκῶς αὐτοῖς προηγῆτορα τὸν Μωσέα. πολὺς οὖν ἡμῖν ὁ τοῦ ποταμοῦ τρόπος, ἀνθρώποις μὲν γέγονεν ὄλεθρος· ἄνω δὲ πελαγίζοντος αὐτοῦ, καὶ πᾶσαν χλοηφόρον γῆν ἐκθλίβοντος, καὶ ἐκ τῆς



## LETTER CCCLXV

Armenia and empties into the most sacred lake of the Sebastenes, in which the "forty," so named, noble soldiers of Christ were drowned when a fierce north wind blew up. Since that time (believe that I speak the truth, noble sir), this river that encircles us like a hostile tribe of fearful men has caused us no little fear. For since it is never crossed on foot at any time or in any manner, it does not permit our indispensable and profitable home-lands to transport across it the provisions we have for sale. I mean, namely, the lands of the Galatians, and Paphlagonians, and Hellenopontians, through which and from which we have our necessities, especially abundance of bread, since the land all around is subject to frosts, and fettered by the surrounding climate and by the crushing wrath of lightning, thunder, hail, and flood combined. And not slight is also the threat which comes from Argeos,<sup>1</sup> mount of immemorial grief, which looks down upon us.

Do you, therefore, moved by our importunities, noble sir, consent to show honour to your tributary land, to the end that in this wise, by equipping this river so that it can be crossed by bounty of a bridge, you may make it a new Red Sea, crossable on foot. For the Lord, having compassion on the life, full of lamentations, lived by the Jews, willed that they should walk with unmoistened feet in the Red Sea as on dry land, having given them as a guide Moses. Now the character of our river is violent, it has become a destruction to men; and when it rises and forms a sea, and ruins all the grass-bearing land, and

<sup>1</sup> The loftiest mountain of Asia Minor, nearly in the centre of Cappadocia; an offset of the Anti-Taurus. At its foot stood the celebrated city of Mazaca or Caesarea.

ἰλύος σκεπομένης τῆς ἀρούρας, ἀνάγκη λιμώττειν τὸν ἀροτῆρα βούν, καὶ πάντα τὰ ὑποζύγια τῆς περικύκλω γῆς. καὶ εἰ μὲν ἦν ἄνθρωπος ἄνθρωπον ἀδικῶν, οὐκ ἂν ἐπαυσάμεθα τοῖς δικαστηρίοις χρώμενοι. τὸν δὲ νόμοις μὴ πειθόμενον μέγιστον ποταμὸν τί ἂν ἄρα δέοι τις ἐφαρμόσασθαι ; σοὶ οὖν εὐχέσθαι δεῖ, κράτιστε, τῷ ἐν μιᾷ καιροῦ ῥοπῇ ἀναστεῖλαι δυναμένῳ τὸν τῶν ὁδοιπόρων κίνδυνον.

## CCCLXVI

Βασίλειος πρὸς Οὐρβίκιον μονάζοντα περὶ ἐγκρατείας

Καλῶς ποιεῖς ὅρους ἡμῖν εὐθεῖς ὀρίζων, ἵνα μὴ μόνον ἐγκράτειαν ἴδωμεν ἀλλὰ καὶ τὸν καρπὸν αὐτῆς. ἔστιν οὖν ὁ καρπὸς αὐτῆς Θεοῦ μετουσία. τὸ γὰρ μὴ φθείρεσθαι Θεοῦ μετέχειν ἐστίν, ὥσπερ τὸ φθείρεσθαι βίου μετουσία. ἐγκράτεια γάρ ἐστιν σώματος ἄρνησις καὶ ὁμολογία πρὸς Θεόν. ἀποβαίνει τοῦ θνητοῦ παντός, ὥσπερ σῶμα ἔχουσα τοῦ Θεοῦ τὸ Πνεῦμα· καὶ Θεῷ μίσγεσθαι ποιεῖ, οὔτε ζῆλον ἔχουσα οὔτε φθόνον. ὁ γὰρ ἐρῶν σώματος ἐτέρῳ διαφθονεῖται, ὁ δὲ μὴ κομισάμενος εἰς καρδίαν τῆς φθορᾶς τὴν νόσον ἔρρωται λοιπὸν πόνῳ παντί, καίπερ ἀποθανὼν μὲν τῷ σώματι, ζῶν δὲ τῇ ἀφθαρσίᾳ.

<sup>1</sup> Since the publication of Garnier and Maran's edition of Basil's letters, three other letters have been found and attributed to Basil—the present letter and the two following : Letters CCCLXVI, CCCLXVII and CCCLXVIII. Letter CCCLXVI was included by Mai and also by Migne in their 350

## LETTER CCCLXVI

the plough-land becomes covered with mud, then must the plough-ox go hungry, aye, and all the beasts of burden of the surrounding country. And if it had been a man who had done us this wrong, we should not have ceased resorting to the courts of law. But him who obeys no laws, a mighty river—what measures might one take to restrain him? To you, therefore, noble sir, we must pray, to you who in one moment of time are able to check this menace to wayfarers.

## LETTER CCCLXVI

BASIL TO URBICIUS, A MONK, ON CONTINENCE <sup>1</sup>

You do well in making strict rules for us, that we may see not only continence but also its fruit. Now its fruit is communion with God. For to be free from corruption is to partake of God, just as the state of corruption is communion with the world. For continence is denial of body and confession to God. It departs from everything mortal, having as it were a body in the Spirit of God; and it causes us to mingle with God, having neither rivalry nor envy. For he who loves a body envies another, but he who has not brought the disease of corruption into his heart is strengthened thereafter for every labour, although dying in body, yet living in incorruption. And to editions of the letters. Letters CCCLXVII and CCCLXVIII, lately discovered by Mercati, have never before been included in a collection of Basil's letters.

The present letter seems to be spurious chiefly because of its poor MS. tradition. It appears in only three MSS. of late date. None of the ancient MSS. contain it. According to Bessières this letter is not in Marcianus 61, as Mai asserts.

καί μοι τελείως καταμανθάνοντι, ἐγκράτεια δοκεῖ ὁ Θεὸς εἶναι, ὅτι μηδενὸς ἐπιθυμεῖ, ἀλλὰ πάντα ἔχει ἐν ἑαυτῷ· καὶ οὐδενὸς ὀρέγεται, οὐδὲ ἔχει πάθος περὶ τοὺς ὀφθαλμούς, οὐδὲ περὶ τὰ ὦτα, ἀλλὰ ἀνενδεὴς ὢν, πλήρης δι' ὅλου ἐστίν. ἐπιθυμία νόσος ἐστὶ ψυχῆς, ὑγεία δὲ ἐγκράτεια.

Οὐ μόνον δὲ περὶ ἐν εἶδος τὴν ἐγκράτειαν δεῖ ὁρᾶν οἷον ἔνεκεν ἀφροδισίων, ἀλλὰ καὶ περὶ τὰ ἄλλα ὅσα ἐπιθυμεῖ ἡ ψυχὴ κακῶς, οὐκ ἄρκου- μένη τοῖς ἀναγκαίοις· γίνεται φθόνος διὰ χρυσίου, καὶ ἀδικήματα μυρία δι' ἐτέρας ἐπιθυμίας. καὶ τὸ μὴ μεθύειν ἐγκράτειά ἐστιν, καὶ τὸ μὴ διαρρήγ- νυσθαι ὑπερεμπιπλάμενον. καὶ τὸ κρατεῖν τοῦ σώματος ἐγκράτειά ἐστιν, καὶ τὸ κυριεύειν λογισμῶν πονηρῶν, ποσάκις ἐτάραξεν ψυχὴν ἔννοια, οὐκ ἀγαθὴ οὐσα οὔτε ἀληθής, καὶ καρδίαν ἐμέρισεν εἰς πολλὰ φροντίζειν κενῶς. πάντως ἐλευθεροῖ ἡ ἐγκράτεια, ἅμα θεραπεύουσα καὶ δύ- ναμις οὐσα· οὐ γὰρ διδάσκει σωφροσύνην, ἀλλὰ παρέχει.

Χάρις ἐστὶν Θεοῦ ἐγκράτεια. Ἰησοῦς ἐγκρά- τεια ἐφάνη, καὶ γῇ καὶ θαλάσσῃ κοῦφος γενό- μενος. οὔτε γὰρ γῇ ἐβάστασεν αὐτόν, οὔτε πελάγη, ἀλλ' ὥσπερ ἐπάτησεν θάλασσαν, οὕτως οὐκ ἐβάρησεν τὴν γῆν. εἰ γὰρ ἐκ τοῦ φθείρεσθαι τὸ ἀποθανεῖν, ἐκ δὲ τοῦ φθορὰν μὴ ἔχειν τὸ μὴ ἀποθανεῖν, θεότητα ὁ Ἰησοῦς εἰργάζετο, οὐ θνητότητα. ἤσθιεν καὶ ἔπινεν ἰδίως, οὐκ ἀπο- διδοὺς τὰ βρώματα· τοσαύτη ἐν αὐτῷ ἡ ἐγκράτεια

<sup>1</sup> i.e. not passing the residue through the bowels and kidneys.

## LETTER CCCLXVI

me, as I strive to learn the matter thoroughly, God seems to be continence, because He desires nothing, but has everything in Himself; and He strives after nothing, nor has He passion in His eyes, neither in His ears, but being without need, He is in every way satisfied. Desire is a disease of the soul, whereas its health is continence.

But we should not look upon continence as of only one kind, in regard to sexual things, for example, but also in relation to all the other things which the soul wrongly desires, not being satisfied with the bare necessities for it: thus envy arises on account of gold, and countless wrongful deeds on account of other desires. Both refraining from drunkenness is continence, and avoidance of bursting through over-eating. Both the control of the body is continence, and exercising mastery over evil thoughts, as often as the mind, being not good or true, has disturbed the soul and divided the heart so that it thinks vainly upon many things. Certainly continence sets the soul free, at one and the same time healing its ailments and being a source of power to it; for it does not teach sobriety, but furnishes it.

Continence is a grace of God. Jesus was continence made manifest, becoming light and without weight on both land and sea. For neither did the earth feel His weight, nor the sea, but just as He walked upon the sea, so did He not weigh down the earth. For if from a state of corruption comes death, and from being free from corruption comes freedom from death, then Jesus wrought divinity, not mortality. He ate and drank in a peculiar way, not delivering up His food again;<sup>1</sup> so great a power

δύναμις ἦν, ὥστε μὴ φθαρῆναι τὴν τροφήν ἐν αὐτῷ, ἐπεὶ τὸ φθείρεσθαι αὐτὸς οὐκ εἶχεν.

Ὅλιγον τι ἐν ἡμῖν ἐὰν ἦ ἐγκράτεια, ἀνώτεροι ἀπάντων ἐσμέν. καὶ γὰρ ἀγγέλους ἠκούσαμεν ἀκρατεῖς γεγονέναι κατασπασθέντας οὐρανοῦ δι' ἐπιθυμίαν. ἐάλωσαν γάρ, οὐχὶ κατέβησαν· τί γὰρ ἔπραττεν ἐκεῖ αὕτη ἡ νόσος, εἰ μὴ τις ἐκεῖ τοιοῦτος ὀφθαλμὸς ἦν; διὰ τοῦτο ἔφην· Ὅλιγον ἐγκράτειαν ἐὰν ἔχωμεν, καὶ τοῦ βίου μὴ ἐρασθῶμεν ἀλλ' αἰώνων τῶν ἀνωτέρων, ἐκεῖ εὐρεθισόμεθα ὅπου ἀναπέμπομεν τὸν νοῦν· δοκεῖ γὰρ ὀφθαλμὸν εἶναι τοῦτον, τὸν τὰ ἀφανῆ ἰδεῖν δυνάμενον. καὶ γὰρ λέγεται· Νοῦς ὁρᾷ, καὶ νοῦς ἀκούει. ταῦτά σοι ὀλίγα δοκοῦντα, πολλὰ γέγραφα, ὅτι ἐκάστη λέξις νοῦς ἐστίν· καὶ οἶδα ὅτι ἀναγνούς αἰσθήση.

## CCCLXVII

## Βασιλείῳ τῷ μεγαλῷ

Ὁ παρ' ὑμῖν μῖμος, παρ' ἡμῖν δὲ εὐλαβής, ἤτησέ με γραφὴν πρὸς ὑμᾶς λαμπρῶς ἀκουσθῆναι.

<sup>1</sup> Cf. Epicharmos, νοῦς ὁρᾷ καὶ νοῦς ἀκούει, τᾶλλα κωφὰ καὶ τυφλά, as quoted by Plutarch, *De sollertia animalium*, *Moralia* 961A.

## LETTER CCCLXVII

within Him was His continence that His nourishment was not corrupted in Him, since He Himself had no corruption.

If continence exist in us in but a slight degree, we are superior to all things. For we have heard that even angels, being incontinent, have been cast down from heaven, because of lust. For they were convicted, they did not descend of themselves; for what business had this disease of incontinence in heaven unless there was some competent eye to detect it? It is on this account that I said: "If we possess continence in but a slight degree, and do not love the world but the life above, we shall be found there, whither we direct our mind's eye." For it seems that this is the eye which can see invisible things. And indeed we have the saying: "The mind sees and the mind hears."<sup>1</sup> These things, though they seem to you little, I have written out at length, because each expression is a thought; and I know that when you have read them you will perceive this.

## LETTER CCCLXVII

TO BASIL THE GREAT <sup>2</sup>

HE who in your sight is a mimic actor, but in ours a pious man, has asked me for a letter to you, that he might be heard by you distinctly.

<sup>2</sup> Cf. note of previous letter. Mai (cf. *Über einen neuen Brief*, in *Bibliotheca Nova Patrum*, III, 1845) considers this and the following letter genuine because they are found in all the important MSS. of Gregory's correspondence as well as in a MS. of Basil; also because any motive for their being forged is lacking.

COLLECTED LETTERS OF SAINT BASIL

CCCLXVIII

Γρηγορίῳ Βασίλειος ὁ μέγας

Ὁ παρ' ἡμῖν μῆμος, παρ' ὑμῖν δὲ εὐλαβής,  
ἐλθὼν πρὸς ἡμᾶς ἐν εὐκταίᾳ καὶ λαμπρᾷ ἡμέρᾳ  
ἀπελύθη ὡς ἀληθῶς θεοπρεπῶς.



## LETTER CCCLXVIII

## LETTER CCCLXVIII

### BASIL THE GREAT TO GREGORY <sup>1</sup>

HE who in our sight is a mimic actor, but in yours a pious man, having come to us on a propitious and brilliant day, has departed in a manner truly befitting a god.

<sup>1</sup> Cf. note of previous letter.



## APPENDIX

### THE INTERPRETATION OF GENESIS 4. 15, DISCUSSED IN LETTER CCLX

THE passage which Basil endeavours to interpret to Bishop Optimus has always caused difficulty to both translators and exegetes. The cause of the difficulty is deep-seated, going back to the Hebrew, which admits of at least two interpretations. The difficulties inherent in the Hebrew were multiplied in the Septuagint version, where the translators used ambiguous terms to render what they did not understand. The following brief survey (for which I am indebted to Dr. Ralph Marcus of New York, who is translating Josephus for the *Loeb Classical Library*) aims at little more than to trace in bare outline the course of the attempts of the early Christian scholars to understand the meaning of the Septuagint version. Basil succeeds no better than the others.

In the Hebrew, two translations are possible: (a) "anyone who kills Cain, he (*i.e.* the murderer of Cain) shall be punished sevenfold"; or, less probably, (b) "anyone who kills Cain, it (*i.e.* the crime) shall be avenged (or 'punished') sevenfold." Most biblical scholars explain that the sevenfold punishment consisted in killing seven men of the tribe of the murderer, according to primitive Semitic custom.

It is the Greek ancient versions which cause the main difficulties. The LXX reads ἐπὶ τὰ ἐκδικούμενα

## · APPENDIX

παραλύσει ἐκδικούμενα. Now ἐκδικούμενα should mean "expiations," "penalties," or "punishments" according to LXX usage. παραλύσει presents great difficulty. It has several quite different meanings in LXX. In one place it is equivalent to Hebrew *nathan*, "to give." Philo was puzzled by the literal meaning of the LXX phrase, as is seen from *Quod. Det. Potiori Insid. Soleat* 167, where he paraphrases παραλύσει by παρίεται and ἐκλύεται. The later Greek versions of Scripture are clearer. They are: Aquila, ἐπαπλασίως ἐκδικηθήσεται . . . , Symmachus, ἐβδόμως ἐκδίκησιν δώσει . . . , Theodotion, δι' ἐβδομάδος ἐκδικήσει. . . .

The Vulgate *septuplum punietur* presents no great difficulty in itself, nor does the Syriac, commonly translated "sevenfold it (*i.e.* the murder) shall be punished."

In Jewish traditional exegesis is found Targum: "Anyone who kills Cain, after (or 'for') seven generations, punishment shall be inflicted on him." On the basis of this, the rabbis and mediaeval commentators explained that Cain's punishment was deferred for seven generations until Lamech in the seventh generation killed him. In Ginzberg, *Legends of the Jews*, Vol. V. p. 144, is the following note: "Jerome cites another Jewish tradition according to which the Bible speaks of the seven sins which Cain had to atone for: (1) he did not divide his sacrifice properly, (2) he was jealous of his brother, (3) he deceitfully lured him to death, (4) he killed his brother, (5) he denied this act, (6) he asserted that his sin could not be forgiven, (7) he did not repent of his sin during his long life." In this connection, of special interest is what Basil says, p. 55 near end, in

## APPENDIX

the early part of the letter. "Now among the daring deeds done by Cain, the first sin is envy at the preference of Abel; the second, guile, etc."

For a complete discussion of the entire question, see Vigouroux, *Dictionnaire de le Bible*, Vol. II, Paris, 1899, art. "Cain," col. 39; J. Skinner, *A Critical and Exegetical Commentary on Genesis*, New York, 1910, p. 110.



ADDRESS TO YOUNG MEN ON  
READING GREEK LITERATURE





## PREFATORY NOTE

*St. Basil's Address to Young Men, on How They Might Derive Benefit from Greek Literature*, is a short work, but one that has attracted great interest in all times. While listed among his sermons, it appears never to have been delivered as such, but to be rather a finely polished essay. H. Büttner, in his dissertation published in Munich in 1908, tried to show that a Cyno-Stoic treatise served as a model and source for Basil, but his arguments are not convincing.

Basil wrote this essay when he was advanced in years, for he himself speaks of "my advanced age" as one of the reasons which urged him to accomplish the task. Some time had thus elapsed since he had resigned his chair of rhetoric, and it cannot, accordingly, be said that he was addressing the pupils studying at the municipal foundation. It is possible, as has been suggested, that he was giving a sort of moral lecture to the young men who made up a kind of seminary of his, either those who had just entered upon their studies for the priesthood or who had already received minor orders and were living in close contact with him. In any case the work sums up Basil's ideas, towards the end of a life of wide experience, on a question much-mooted in his day:—Should the study of the pagan classics of Greek literature form an important part of a system

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of Christian education?<sup>1</sup> And since the work was published, Basil undoubtedly intended that it should perform as widespread a service as possible and not be limited to his own seminary or surroundings.

That St. Basil knew classical Greek literature as a whole very well we might conjecture from what we know of his education.<sup>2</sup> A careful reading of his works, however, brings this out very clearly and shows that he was well conversant with certain types of Greek literature.

Although Basil comparatively rarely cites authors, he mentions among the poets Aeschylus (Letter LXXIV), Euripides (189A, Letter LXIII), Archilochus (183D), Simonides (Letter LXXIV), Solon (177A), Theognis (177D), Hesiod (17A, 176A), and Homer (181c, D, Letters XIV, CXLVII, CLXXXVI, CCCXLVIII). There are other references that can be traced to Aeschylus, Sophocles (Letters I, VIII), Euripides, and perhaps Aristophanes.<sup>3</sup> In addition to those already mentioned there are passages which may be traced to Alcman and Bion. Basil was more at home among the epic poets. He quotes or alludes to Hesiod at least four times and to Homer twenty-three times. The bulk of the Homeric references or quotations have to do with the *Odyssey*, about one-third as many with the *Iliad*; and the *Homeric Hymns* and the *Margites*, long attributed to Homer, are referred to once each. All the instances from Hesiod are from the *Works and Days*.

<sup>1</sup> There is an excellent sketch of the attitude of the early Christians towards pagan learning and literature in P. De Labriolle's *Histoire de la littérature latine chrétienne*, Paris 1924, pp. 15-39.

<sup>2</sup> Cf. Introduction, Vol. I.

<sup>3</sup> Cf. Jacks, *St. Basil and Greek Literature*, p. 42.

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Basil seems well acquainted with the legends and history of Greece. There are eighteen references that are easily traceable to Herodotus, two to Thucydides, two to Xenophon, and twenty-four to Plutarch.<sup>1</sup> Throughout his works Basil's use of history and legend is literary or rhetorical and never scientific. He mingles the history and legend indiscriminately.

In the use of the philosophers, or such authors as are usually classed among the philosophers, Basil borrowed most from Plato. In this he was like most of the other Fathers, both Latin and Greek, who found much in Plato's writings which so approached the Christian ideals and was so beautifully expressed that they were inclined to draw upon Plato's phraseology freely. Aristotle's influence on Basil was far less direct than that of Plato, but that Basil knew Aristotle thoroughly is evident from Letter CXXXV. In this letter, after expressing a very sound opinion of the rhetoric of his day, Basil very discerningly characterizes at some length the literary styles of Plato, Aristotle, and Theophrastus. The influence of the other philosophers is rather difficult to find, although some remarks may be referred to Diogenes Laertius. He also cites Anaximander, Anaximenes, Democritus, Leucippus, Empedocles, and Xenophanes of Colophon.

In Attic literature the only men whom Basil seems to have left out of his ready references are the Attic orators. A single mention (Letter III) is made of Demosthenes, but Antiphon, Andocides, Lysias, and others, who were widely known and admired, do not appear. An orator's works do not lend themselves to a moralist for quotation so

<sup>1</sup> Cf. Jacks, *loc. cit.*, p. 68.

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readily as the verses of the poets or the apophthegms of the philosophers.

Basil's education was obtained at the pagan university of Athens, and the pagan Greek classics formed the main part of the curriculum. For four or five years he read and studied these works with a zeal and intelligence that drew attention and compliments from all his teachers. His ready reference to the productions of the old masters, and his insight into their spirit, are evident. In view of these facts alone, his attitude towards the pagan classics would seem to need no explanation. But in his *Address to Young Men*, Basil confirms his almost obvious stand by direct statement, saying specifically that when the pagan writers teach what is good, and noble, and true, they are to be read, while if they teach vice they must be shunned. There exists no more explicit declaration of the right position of the classics in education than this. Every educator from Plato down has maintained similar views. "If anyone," says Basil, "praises the good thus, we shall listen to his words with satisfaction, for our objects are in common." And again, "Thus, then, we shall be influenced by those writings of pagan authors which contain an exposition of virtue." His position is definite enough. The pagan classics have a place in Christian education, and, when properly selected and intelligently taught and received, their influence in education is beneficial and necessary.

As a matter of fact, no one of the Fathers has expressed himself as opposed without compromise to pagan literature in its entirety. Traditionally St. John Chrysostom has had the worst reputation

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in this respect. Without making any serious investigation of the vast bulk of Chrysostom's sermons, historians and literary critics from E. Gibbon down to E. Norden have repeated the charge that Chrysostom was either profoundly indifferent or irreconcilably hostile to pagan culture and literature. The former<sup>1</sup> attributes to him "the judgment to conceal the advantages which he derived from the knowledge of rhetoric and philosophy." A. Naegele<sup>2</sup> was the first to evaluate properly Chrysostom's real attitude and to show conclusively from Chrysostom's own statements that he deserves a place beside Origen, Basil, Augustine, and others who advocated a compromise between Hellenism and Christianity.

For all practical purposes such a compromise was established in fact by the middle of the fourth century. The Christian Fathers of this period were all thoroughly imbued with the classical culture and gave evidence of it in their writings. Theoretically, however, opinions were divided as to whether or not Christian thought should be set forth in the polished language of the pagan classics.<sup>3</sup> Some of the Fathers, like Augustine<sup>4</sup> and Gregory Nazianzen,<sup>5</sup> wavered in their attitude. Some of Gregory's bitter invectives against pagan writers and rhetors give the impression that he is altogether hostile to profane literature, while other of his statements

<sup>1</sup> *History of the Decline and Fall of the Roman Empire*, ed. by J. B. Bury, III, 396, London, 1909.

<sup>2</sup> Johannes Chrysostomos und sein Verhältnis zum Hellenismus, in *Byzant. Zeitschrift*, XIII, 1904, 73-113.

<sup>3</sup> Norden, *Die Antike Kunstprosa*, II, 529.

<sup>4</sup> Norden, *ibid.*, 517.

<sup>5</sup> Guignet, *St. Grégoire de Nazianze et la Rhétorique*, 44 ff.

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show him in favour of enlisting its formal beauty in the exposition of Christian doctrine.

Chrysostom's attitude is similar. He sometimes allows his zeal to carry him too far, to censure not only the errors and vices of paganism, but profane writers and literature in general, and this has led critics like Norden<sup>1</sup> to pronounce him "the most bitter foe of paganism in the fourth century." But although as applied to pagan error and immorality this statement is true, yet a sympathetic study of his sermons will show that at heart Chrysostom is not hostile to the refining and cultural influences of antiquity.

St. Basil stands out alone among the Fathers in the quiet restraint, the Atticism, as it were, of his style. While being just as intensively opposed to the error and immorality of paganism, he does not indulge in extravagant tirades that include blindly the good with the bad of paganism. His statements present exactly what he means and rarely permit of misinterpretation. Accordingly, Basil's attitude towards the pagan classics appears as the most enlightened and well-balanced of his time. This attitude which he expresses throughout his works may be summed up as follows :

Basil's acquaintance with pagan literature is that of an understanding friend, not blind to its worst qualities, but by no means condemning the whole on that account. However, it is clear that Basil recommends the study of pagan Greek literature on ethical and not æsthetic or scientific grounds. The chief value of this study in his mind is to stimulate the practice of virtue and to prepare the reader to

<sup>1</sup> *Fl. Jahrb. f. cl. Phil.*, Suppl. XIX (1893), 397.

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understand Holy Scripture. But this emphasis on the ethical side does not exclude a genuine appreciation of the best in pagan Greek literature on Basil's part, and the range and familiarity of his knowledge of the latter revealed in all his works show that he had drunk deeply from its fountains.

The essay which closes this volume has exercised a unique influence in the history of education, whether through being employed as a guide and defence for the study of pagan literature or through being read for its own worth as a Christian classic, and it is without question the best known and most widely disseminated of Basil's works. Before passing to a consideration of the more important separate editions, in themselves excellent evidence of influence, a few concrete instances of this influence will be of interest. A detailed account of the treatise's *Fortleben* does not exist as yet, although it could well be the subject of a valuable monograph.

The work was evidently esteemed by the later Greeks, for St. John Damascene<sup>1</sup> quotes it in several places in his *Sacra Parallela* and it is quoted more than twenty-five times in the collection of maxims from St. Basil ascribed to Symeon Metaphrastes.<sup>2</sup> It was the first Greek work translated by Leonardo Bruni<sup>3</sup> in the Renaissance, his translation being gratefully dedicated to Coluccio Salutato, to whom with Chrysoloras he owed his knowledge of Greek.

<sup>1</sup> Cf. Migne, *P.G.* 95, col. 1254 C.D.; 96, col. 75D, also 433D.

<sup>2</sup> Cf. Migne, *P.G.* 32, cols. 1120-1376. The extracts from the *Πρὸς τοὺς νέους* are indicated in the footnotes.

<sup>3</sup> Cf. Herder's *Bibliothek der katholischen Pädagogik*, Vol. VII, 1894, 175-178; also G. Voigt's *Die Wiederbelebung des classischen Altertums*, 2nd ed., Vol. II, 165.

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Bruni employed the treatise as a defence of humanism against men like Dominici and Dati, who, in fact, were closer to the mind of Basil in their attitude than he himself. Aeneas Sylveas<sup>1</sup> quotes from the treatise in his work on education and interprets it wholly in the spirit of Basil. The work in Latin translation was being regularly expounded at the University of Paris in the early sixteenth century, as we learn from a letter written by Josse Bade to Nicholaus Chappusotus in 1508.<sup>2</sup> Basil was recommended for reading in the *Ratio Studiorum*<sup>3</sup> of the Jesuits, and the present treatise was undoubtedly among the selections chosen, for an edition of the work by Hieronymus Brunello, S.J. was published in Rome in 1594. In the *Schulordnung* of Herzog August of Braunschweig for 1651<sup>4</sup> Basil's treatise is commended to the masters for study as *praeclara illa Basilii magni de utilitate ex Graecis auctoribus capienda ad adolescentes Christianos oratio*. Johann Friedrich Reinard,<sup>5</sup> in a memorial on the education of the Saxon Kurprinz, written in 1709-1712, recommends the reading of Basil's treatise in the following terms:

*Austatt eines Probirsteins, wornach der Poëten carmina zu examiniren, dienen des Plutarchi Buch, quomodo juventuti audienda sint poemata, und des Basilii M. oratio ad juvenes, quo ratione cum*

<sup>1</sup> Cf. Herder's *Bibliothek der katholischen Pädagogik*, Vol. II, 1889, 259 and 281-282.

<sup>2</sup> Cf. L. Delaruelle, *Guillaume Budé*, Paris, 1907, 40, note 4.

<sup>3</sup> Cf. *Monumenta Germaniae Paedagogica*, Vol. V, 410; also Vol. XVI, 8 and 33.

<sup>4</sup> Cf. *Monumenta Germaniae Paedagogica*, Vol. VIII, 162.

<sup>5</sup> Cf. *Monumenta Germaniae Paedagogica*, Vol. LII, 588.



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*fructu legere possint Graecorum libros, welche beyde scriptores H. Grotius in die lateinische Sprache übersetzt, und die, cum ejusdem varientibus lectionibus et notis, Johann. Potter in Oxfurt e Theatro Scheldoniano anno 1694 ediret.*

And to come closer to our own times, in the last century St. Basil's little treatise played a prominent rôle in the Gaume controversy, and again made its appearance in school curricula. These few notices taken at random are enough to show the significance of the treatise *Πρὸς τοὺς νέους* in the history of education.

This treatise was the first of Basil's works to be printed, making its appearance, however, not in Greek, but in the Latin translation of Leonardo Bruni. The *editio princeps* of this translation was printed by Christopher Valdarfer at Venice c. 1470–1471.<sup>1</sup> Before 1500 at least nineteen editions of Bruni's translation came from the presses in the following cities: Venice, Parma, Buda, Milan, Nürnberg (two editions), Ulm, Mainz, Leipzig (five editions), Burgos (three editions), Zamora, Salamanca, and Pamplona. The Greek text seems to have been printed first at Venice by Z. Calliergus c. 1500 in an edition containing also the *Pinax* of Cebes, the *Περὶ παιδῶν* of the Pseudo-Plutarch, and the *Hiero* of Xenophon.<sup>2</sup>

<sup>1</sup> Bardenhewer and Christ-Stählin, relying on Falk's article in the *Katholik*, Vol. 85 (1905), 2, 158–160, state that Bruni's translation was printed first at Mainz by Schöffner in 1459 or 1460, but this edition is now placed c. 1489 in the new *Gesamtkatalog der Wiegendrucke*. Cf. this work, Vol. III, nos. 3700–3718, for full details on all editions of the treatise before 1500.

<sup>2</sup> Cf. Hain-Coppinger, No. 4821.

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Among the more important editions<sup>1</sup> and translations of the treatise after 1500 the following deserve mention:

*Pincianus* (Nunez de Guzman), the Greek text with an interlinear Latin translation, Alcalá, 1519.

*Martinus Hayneccius*, the Greek text with a Latin version in his *Enchiridium Ethicium*, Lipsiae, 1600.

*Hugo Grotius*, the Greek text revised with his own Latin version, Plutarch's *De legendis poetis*, and excerpts from Stobaeus, Paris, 1623.

*John Potter*, the Greek text with Grotius' translation, variant readings and brief notes, Oxford, 1694.

*Johannes Henricus Maius*, Potter's edition with new notes and the addition of Bruni's translation, Frankfort, 1714.

*Fridericus Guil. Sturz*, the Greek text with the notes of J. Garnier and F. Ducaeus and additional notes of his own, Gerae, 1791.

*C. A. F. Frémion*, the Greek text with notes and a French translation, Paris, 1819. This is one of the best editions of the treatise. Frémion's text with his variant readings gleaned from an examination of a number of MSS. at Paris is reprinted in Migne, *P.G.* 31, cols. 563-590; 1831-1844.

<sup>1</sup> For details regarding the numerous editions of the treatise in the sixteenth, seventeenth, and eighteenth centuries, whether in the larger editions of Basil's works or published separately, see Fabricius-Harles-Heumann, *Bibliotheca Graeca*, Vol. XI, Hamburg, 1804, 31-35, and S.F.G. Hoffmann, *Lexicon bibliographicum*, Vol. I, Leipzig, 1832, 444 ff. These works also include data on translations of the treatise into Latin and the various vernaculars. Cf. also, especially for the editions and translations of the treatise in the nineteenth century in France, the *Catalog général des livres imprimés de la bibliothèque nationale*, *Auteurs*, Vol. VIII, cols. 454-460, Nos. 89-146.

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*L. De Sinner*, the Greek text with notes, Paris, 1842.

*E. Sommer*, the Greek text explained literally with notes and a French translation, Paris, 1853. Reprinted 1857, 1859, 1861, 1863, 1873, 1894, 1903.

*G. Lothholz*, the Greek text with copious notes, Jena, 1857.

*J. Bach*, the Greek text with notes and a Latin translation, Münster, 1900.

*E. R. Maloney*, the Greek text with notes and a vocabulary, New York, 1901.

*A. Nardi*, the Greek text with notes and introduction, Torino, 1931.

One of the last and best translations is that in German by *A. Stegmann* in *Bibliothek der Kirchenväter*, Vol. 47, p. 445-468, München, 1925.

The following special works on the treatise should be mentioned:<sup>1</sup>

*H. Doergens*, *Der hl. Basilius und die klassischen Studien*. Eine gymnasial-pädagogische Studie, Leipzig, 1857.

*H. Eickhoff*, *Zwei Schriften des Basilius und Augustinus als geschichtliche Dokumente der Vereinigung von klassischer Bildung und Christentum* (Basil's *Ad Adolescentes* and Augustine's *De Doctrina Christiana*), Progr. Schleswig, 1897.

*Fr. M. Padelford*, *Essays on the Study and Use of Poetry by Plutarch and Basil the Great*, New York, 1902.

*G. Büttner*, *Basileios' d. Gr. Mahnworte an die Jugend über den nützlichen Gebrauch der heidnischen Literatur*: Eine Quellenuntersuchung, München, 1908.

*L. V. Jacks*, *St. Basil and Greek Literature*, Washington, 1922.

<sup>1</sup> Cf. also bibliography in Vol. I of this edition of the Letters.

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The text which we have used is that of Garnier and Maran, compared with that of Frémion. We have been unable to make a special study of the manuscripts of this discourse. We have included in the footnotes of the text such variant readings as appear to be the most interesting and significant of those presented by Garnier and Maran.

ROY J. DEFERRARI,  
MARTIN R. P. McGUIRE.

*Washington, July, 1933.*



## ΠΡΟΣ ΤΟΥΣ ΝΕΟΥΣ

ὍΠΩΣ ἌΝ ἙΞ ἙΛΛΗΝΙΚΩΝ

ὠΦΕΛΟΙΝΤΟ ΛΟΓΩΝ<sup>1</sup>

Ι. Πολλά με τὰ παρακαλοῦντά ἐστι ξυμβου-  
λεῦσαι ὑμῖν, ὦ παῖδες, ἃ βέλτιστα εἶναι κρίνω,  
καὶ ἃ ξυνοίσειν ὑμῖν ἐλομένοις πεπίστευκα. τό-  
τε γὰρ ἡλικίας οὕτως ἔχειν καὶ τὸ διὰ πολλῶν  
ἤδη γεγυμνάσθαι πραγμάτων καὶ μὴν καὶ τὸ  
τῆς πάντα παιδεύουσης ἐπ' ἅμφω μεταβολῆς  
ικανῶς μετασχεῖν, ἔμπειρόν με εἶναι τῶν ἀνθρω-  
πίνων πεποίηκεν, ὥστε τοῖς ἄρτι καθισταμένοις  
τὸν βίον ἔχειν ὥσπερ ὁδῶν τὴν ἀσφαλεστάτην  
2 ὑποδεικνύναι. τῇ τε παρὰ τῆς φύσεως οἰκειότητι  
εὐθὺς μετὰ τοὺς γονέας ὑμῖν τυγχάνω, ὥστε μήτε  
αὐτὸς<sup>2</sup> ἑλαττόν τι πατέρων εὐνοίας νέμειν ὑμῖν·  
ὑμᾶς δὲ νομίζω, εἰ μή τι ὑμῶν διαμαρτάνω τῆς  
γνώμης, μὴ ποθεῖν τοὺς τεκόντας, πρὸς ἐμὲ βλέπον-  
3 τας. εἰ μὲν οὖν προθύμως δέχοισθε τὰ λεγόμενα,  
τῆς δευτέρας τῶν ἐπαινουμένων ἔσεσθε παρ'  
Ἡσιόδῳ τάξεως· εἰ δὲ μή, ἐγὼ μὲν οὐδὲν ἂν εἴποιμι

<sup>1</sup> ὁμιλία εἰς τοὺς etc. Reg.

<sup>2</sup> αὐτὸν editi antiqui.

<sup>1</sup> Cf. Hesiod, *Works and Days*, 293–297: οὗτος μὲν παν-  
άριστος, ὃς αὐτὸς πάντα νοήσῃ | φρασσάμενος, τὰ κ' ἔπειτα καὶ ἐς  
τέλος ᾗσιν ἀμείνω· | ἐσθλὸς δ' αὖ κακῆϊνος, ὃς εὖ εἰπόντι πίθεται. |  
ὃς δέ κε μήτ' αὐτὸς νοήῃ μήτ' ἄλλου ἀκούων | ἐν θυμῷ βάλλεται,  
ὃδε αὖτ' ἀχρήσιος ἀνὴρ.

## BASIL THE GREAT'S

### TO YOUNG MEN, ON HOW THEY MIGHT DERIVE PROFIT FROM PAGAN LITERATURE

I. THERE are many considerations which urge me to counsel you, my children, on what things I judge to be best, and on those which I am confident, if you accept them, will be to your advantage. For the fact that I have reached this age, and have already been trained through many experiences, and indeed also have shared sufficiently in the all-teaching vicissitude of both good and evil fortune, has made me conversant with human affairs, so that I can indicate the safest road, as it were, to those who are just entering upon life. Moreover, I come immediately after your parents in natural relationship to you, so that I myself entertain for you no less good-will than do your fathers; and I am sure, unless I am somewhat wrong in my judgment of you, that you do not long for your parents when your eyes rest upon me. If, then, you should receive my words with eagerness, you will belong to the second class of those praised by Hesiod;<sup>1</sup> but should you not do so, I indeed should not like to say anything

“That man is altogether best who considers all things himself and marks what will be better afterwards and at the end; and he, again, is good who listens to a good adviser; but whoever neither thinks for himself nor keeps in mind what another tells him, he is an unprofitable man.” Trans. by H. G. Evelyn-White in *L.C.L.*

δυσχερές, αὐτοὶ δὲ μέμνησθε τῶν ἐπῶν δηλονότι, ἐν οἷς ἐκεῖνός φησιν ἄριστον μὲν εἶναι τὸν παρ' ἑαυτοῦ τὰ δέοντα ξυνορῶντα, ἐσθλὸν δὲ καὶ κείνον τὸν τοῖς παρ' ἐτέρων ὑποδειχθείσιν ἐπόμενον, τὸν δὲ πρὸς οὐδέτερον ἐπιτήδειον, ἀχρεῖον εἶναι πρὸς ἅπαντα.

- 4 Μὴ θαυμάζετε δὲ εἰ καὶ καθ' ἐκάστην ἡμέραν εἰς διδασκάλους φοιτῶσι, καὶ τοῖς ἐλλογίμοις τῶν παλαιῶν ἀνδρῶν, δι' ὧν καταλελοίπασι λόγων, συγγινομένοις ὑμῖν αὐτός τι παρ' ἑμαυτοῦ λυσι-  
5 τελέστερον ἐξευρηκέναι φημί. τοῦτο μὲν οὖν αὐτὸ καὶ ξυμβουλευσῶν ἤκω, τὸ μὴ δεῖν εἰς ἅπαξ τοῖς ἀνδράσι τούτοις, ὥσπερ πλοίου, τὰ πηδάλια τῆς διανοίας ὑμῶν παραδόντας, ἥπερ ἂν ἄγωσι, ταύτῃ συνέπεσθαι· ἀλλ' ὅσον ἐστὶ χρήσιμον αὐτῶν δεχομένους, εἰδέναι τί χρὴ καὶ παριδεῖν. τίνα οὖν ἐστὶ ταῦτα, καὶ ὅπως διακρινοῦμεν, τοῦτο δὴ καὶ διδάξω ἔνθεν ἐλών.

- II. Ἡμεῖς, ὦ παῖδες, οὐδὲν εἶναι χρῆμα παντά-  
πασι τὸν ἀνθρώπινον βίον τοῦτον ὑπολαμβάνο-  
μεν, οὔτ' ἀγαθόν τι νομίζομεν ὅλως, οὔτ' ὀνομά-  
ζομεν, ὃ τὴν συντέλειαν ἡμῖν ἄχρι τούτου  
2 παρέχεται. οὐκ οὖν προγόνων<sup>1</sup> περιφάνειαν, οὐκ ἰσχὺν σώματος, οὐ κάλλος, οὐ μέγεθος, οὐ τὰς παρὰ πάντων ἀνθρώπων τιμάς, οὐ βασιλείαν αὐτήν, οὐχ ὅ τι ἂν εἴποι τις τῶν ἀνθρωπίνων μέγα, ἀλλ' οὐδὲ εὐχῆς ἄξιον κρίνομεν, ἢ τοὺς ἔχοντας ἀποβλέπομεν, ἀλλ' ἐπὶ μακρότερον προΐμεν ταῖς ἐλπίσι, καὶ πρὸς ἐτέρου βίου

<sup>1</sup> οὐκοῦν προγόνων eiliti, οὐκοῦν οὐ προγόνων Colb. tertius.



## TO YOUNG MEN

unpleasant, but do you of yourselves remember the verses in which he says: "Best is the man who sees of himself at once what must be done, and excellent is he too who follows what is well indicated by others, but he who is suited for neither is useless in all respects."

Do not think it strange, then, if I say to you, who each day resort to teachers and hold converse with the famous men of the ancients through the words which they have left behind them, that I myself have discovered something of especial advantage to you. This it is, and naught else, that I have come to offer you as my counsel—that you should not surrender to these men once for all the rudders of your mind, as if of a ship, and follow them whithersoever they lead; rather, accepting from them only that which is useful, you should know that which ought to be overlooked. What, therefore, these things are, and how we shall distinguish between them, is the lesson which I shall teach you from this point on.

II. We, my children, in no wise conceive this human life of ours to be an object of value in any respect, nor do we consider anything good at all, or so designate it, which makes its contribution to this life of ours only. Therefore neither renown of ancestry, nor strength of body, nor beauty, nor stature, nor honours bestowed by all mankind, nor kingship itself, nor other human attribute that one might mention, do we judge great, nay, we do not even consider them worth praying for, nor do we look with admiration upon those who possess them, but our hopes lead us forward to a more distant time, and everything we do is by way of

- 3 παρασκευὴν<sup>1</sup> ἅπαντα πράττομεν. ἃ μὲν οὖν  
 ἂν συντελῇ πρὸς τοῦτον ἡμῖν, ἀγαπᾶν τε καὶ  
 διώκειν παντὶ σθένει χρῆναί φαμεν, τὰ δὲ οὐκ  
 ἐξικνούμενα πρὸς ἐκείνον, ὥς οὐδενὸς ἄξια παρ-  
 ορᾶν. τίς δὴ οὖν οὗτος<sup>2</sup> ὁ βίος καὶ ὅπη καὶ  
 ὅπως αὐτὸν βιωσόμεθα, μακρότερον μὲν ἢ κατὰ  
 τὴν παροῦσαν ὁρμὴν ἐφικέσθαι, μειζόνων δὲ ἢ  
 4 καθ' ὑμᾶς ἀκροατῶν ἀκοῦσαι. τοσοῦτόν γε μὴν  
 εἰπὼν ἱκανῶς ἂν ἴσως ὑμῖν ἐνδειξαίμην, ὅτι  
 πᾶσαν ὁμοῦ τὴν ἀφ' οὗ γεγόνασιν ἄνθρωποι, τῷ  
 λόγῳ τις συλλαβὼν καὶ εἰς ἓν ἀθροίσας εὐδαι-  
 μονίαν, οὐδὲ πολλοστῷ μέρει τῶν ἀγαθῶν ἐκείνων  
 εὐρήσει παρισουμένην, ἀλλὰ πλεῖον τοῦ ἐν  
 ἐκείνοις ἐλαχίστου τὰ σύμπαντα τῶν τῇδε καλῶν  
 κατὰ τὴν ἀξίαν ἀφεστηκότα, ἢ καθ' ὅσον σκιά  
 5 καὶ ὄναρ τῶν ἀληθῶν ἀπολείπεται. μᾶλλον δὲ  
 ἴν' οἰκειοτέρῳ χρήσωμαι παραδείγματι, ὅσῳ  
 ψυχὴ τοῖς πᾶσι τιμιωτέρα σώματος, τοσοῦτόν  
 καὶ τῶν βίων ἐκατέρων ἐστὶ τὸ διάφορον. εἰς  
 δὴ τοῦτον ἄγουσι μὲν ἱεροὶ λόγοι, δι' ἀπορρήτων  
 6 ἡμᾶς ἐκπαιδεύοντες. ἕως γε μὴν ὑπὸ τῆς ἡλικίας  
 ἐπακούειν τοῦ βάθους τῆς διανοίας αὐτῶν οὐχ  
 οἶόν τε, ἐν ἐτέροις οὐ πάντῃ διεστηκόσιν, ὥσπερ  
 ἐν σκιαῖς τισι καὶ κατόπτροις, τῷ τῆς ψυχῆς  
 ὁμματι τέως προγυμναζόμεθα, τοὺς ἐν τοῖς τακ-  
 τικοῖς τὰς μελέτας ποιουμένους μιμούμενοι, οἳ  
 γε ἐν χειρονομίαις καὶ ὀρχήσεσι τὴν ἐμπειρίαν

<sup>1</sup> κατασκευὴν unus Reg.

<sup>2</sup> τίς δὲ οὗτος unus Combef.

<sup>1</sup> Cf. 1 Cor. 2. 10 : τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη  
 τοῦ Θεοῦ.

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preparation for the other life. Whatever, therefore, contributes to that life, we say must be loved and pursued with all our strength; but what does not conduce to that must be passed over\* as of no account. Now just what this life is, and how and in what manner we shall live it, would take too long to discuss in view of our present purpose, and would be for the more mature to hear than for hearers of your age. After saying this much at least, I may perhaps be able to show you that if one sums up all the happiness together from the time men have first existed and collects it into one whole, he will find that it is equivalent not even to a trivial part of those other goods, but that the total of the goods of the present life is more removed in value from the least among the former goods of the other life than shadows and dreams fall short of reality. Nay, rather—that I may use a more suitable illustration—to the degree that the soul is more precious than the body in all respects, so great is the difference between the two lives. Now to that other life the Holy Scriptures lead the way, teaching us through mysteries. Yet so long as, by reason of your age, it is impossible for you to understand the depth<sup>1</sup> of the meaning of these, in the meantime, by means of other analogies which are not entirely different, we give, as it were in shadows and reflections, a preliminary training to the eye of the soul, imitating those who perform their drills in military tactics, who, after they have gained experience by means of gymnastic exercises for the arms and dance-steps for the feet, enjoy

“For the Spirit searcheth all things, even the profound things of God.”

κτησάμενοι, ἐπὶ τῶν ἀγώνων τοῦ ἐκ τῆς παιδιᾶς  
 7 ἀπολαύουσι κέρδους. καὶ ἡμῖν δὴ οὖν ἀγῶνα προ-  
 κεῖσθαι πάντων ἀγώνων μέγιστον νομίζειν χρεών,  
 ὑπὲρ οὗ πάντα ποιητέον ἡμῖν καὶ πονητέον εἰς  
 δύναμιν ἐπὶ τὴν τούτου παρασκευήν, καὶ ποιηταῖς  
 καὶ λογοποιοῖς καὶ ῥήτορσι καὶ πᾶσιν ἀνθρώποις  
 8 ἐπιμέλειαν ὠφέλειά τις ἔσσεσθαι. ὥσπερ οὖν οἱ  
 δευσοποιοὶ παρασκευάσαντες πρότερον θεραπείαις  
 τισὶν ὃ τι ποτ' ἂν ἦ τὸ δεξόμενον τὴν βαφήν,  
 οὕτω τὸ ἄνθος ἐπάγουσιν, ἂν τε ἀλουργὸν ἂν τέ  
 τι ἕτερον ἦ, τὸν αὐτὸν δὴ καὶ ἡμεῖς τρόπον, εἰ  
 μέλλοι ἀνέκπλυτος ἡμῖν<sup>1</sup> ἅπαντα τὸν χρόνον ἢ  
 τοῦ καλοῦ παραμένειν δόξα, τοῖς ἔξω δὴ τούτοις  
 προτελεσθέντες, τηνικαῦτα τῶν ἱερῶν καὶ ἀπορ-  
 ρήτων ἐπακουσόμεθα παιδευμάτων· καὶ οἷον ἐν  
 ὕδατι τὸν ἥλιον ὁρᾶν ἐθισθέντες, οὕτως αὐτῷ  
 προσβαλοῦμεν τῷ φωτὶ τὰς ὄψεις.

III. Εἰ μὲν οὖν ἐστὶ τις οἰκειότης πρὸς ἀλλή-  
 λους τοῖς λόγοις, προὔργου<sup>2</sup> ἂν ἡμῖν αὐτῶν ἢ  
 γνῶσις γένοιτο· εἰ δὲ μή, ἀλλὰ τό γε παράλληλα  
 θέντας καταμαθεῖν τὸ διάφορον, οὐ μικρὸν εἰς  
 2 βεβαίωσιν τοῦ βελτίονος. τίνι μέντοι καὶ παρει-  
 κύσας τῶν παιδεύσεων ἐκατέραν, τῆς εἰκόνης ἂν  
 τύχοις; ἦπου καθάπερ φυτοῦ οἰκεία μὲν ἀρετὴ  
 τῷ καρπῷ βρύειν ὠραίῳ, φέρει δέ τινα κόσμον  
 καὶ φύλλα τοῖς κλάδοις περισειόμενα, οὕτω δὴ  
 καὶ ψυχῇ προηγουμένως μὲν καρπὸς ἢ ἀλήθεια,  
 οὐκ ἄχαρί γε μὴν οὐδὲ τὴν θύραθεν σοφίαν

<sup>1</sup> ἡμῖν add. editi antiqui et MSS. sed non Colb. secundus et tertius.

<sup>2</sup> προὔργον editi antiqui.

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when it comes to the combat the profit derived from what was done in sport. So we also must consider that a contest, the greatest of all contests, lies before us, for which we must do all things, and, in preparation for it, must strive to the best of our power, and must associate with poets and writers of prose and orators and with all men from whom there is any prospect of benefit with reference to the care of our soul. Therefore, just as dyers first prepare by certain treatments whatever material is to receive the dye, and then apply the colour, whether it be purple or some other hue, so we also in the same manner must first, if the glory of the good is to abide with us indelible for all time, be instructed by these outside means, and then shall understand the sacred and mystical teachings; and like those who have become accustomed to seeing the reflection of the sun in water, so we shall then direct our eyes to the light itself.

III. Now if there is some affinity between the two bodies of teachings, knowledge of them should be useful to us; but if not, at least the fact that by setting them side by side we can discover the difference between them, is of no small importance for strengthening the position of the better. And yet with what can you compare the two systems of education and hit upon the true similitude? Perhaps, just as it is the proper virtue of a tree to be laden with beautiful fruit, although it also wears like a fair raiment leaves that wave about its branches, so likewise the fruit of the soul, the truth is primarily its fruitage, yet it is clad in the certainly not unlovely raiment even of the wisdom drawn from the outside,<sup>1</sup>

<sup>1</sup> *i.e.* from the pagan literature of the Greeks.

- περιβεβλησθαι, οἷόν τινα φύλλα σκέπην τε τῷ  
 3 καρπῷ καὶ ὄψιν οὐκ ἄωρον παρεχόμενα. λέγεται  
 τοίνυν καὶ Μωϋσῆς ἐκεῖνος ὁ πάνν, οὗ μέγιστόν  
 ἐστὶν ἐπὶ σοφία παρὰ πᾶσιν ἀνθρώποις ὄνομα,  
 τοῖς Αἰγυπτίων μαθήμασιν ἐγγυμνασάμενος τὴν  
 διάνοιαν, οὕτω προσελθεῖν τῇ θεωρίᾳ τοῦ ὄντος.  
 4 παραπλησίως δὲ τούτῳ, καὶ τοῖς κάτω χρόνοις,  
 τὸν σοφὸν Δανιήλ ἐπὶ Βαβυλῶνός φασι<sup>1</sup> τὴν  
 σοφίαν Χαλδαίων καταμαθόντα, τότε τῶν θείων  
 ἄψασθαι παιδευμάτων.

IV. Ἄλλ' ὅτι μὲν οὐκ ἄχρηστον ψυχαῖς  
 μαθήματα τὰ ἔξωθεν δὴ ταῦτα ἱκανῶς εἴρηται  
 ὅπως γε μὴν αὐτῶν μεθεκτέον ὑμῖν ἐξῆς ἂν εἴη  
 λέγειν.

Πρῶτον μὲν οὖν τοῖς παρὰ τῶν ποιητῶν, ἵν'  
 ἐντεῦθεν ἄρξωμαι· ἐπεὶ παντοδαποί τινές εἰσι<sup>2</sup>  
 κατὰ τοὺς λόγους, μὴ πᾶσιν ἐφεξῆς προσέχειν  
 τὸν νοῦν· ἄλλ' ὅταν μὲν τὰς τῶν ἀγαθῶν ἀνδρῶν  
 πράξεις ἢ λόγους ὑμῖν διεξίωσιν, ἀγαπᾶν τε καὶ  
 ζηλοῦν, καὶ ὅτι μάλιστα πειρᾶσθαι τοιούτους

<sup>1</sup> φησι unus Reg.

<sup>2</sup> εἰσί. Μή editi antiqui.

<sup>1</sup> Cf. Acts 7. 22 : καὶ ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων, ἣν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ.

"And Moses was instructed in all the wisdom of the Egyptians, and he was powerful in his words, and in his deeds."

<sup>2</sup> Cf. Exodus 3. 14 : καὶ εἶπεν ὁ Θεὸς πρὸς Μωϋσῆν λέγων Ἐγὼ εἰμι ὁ ὢν· καὶ εἶπεν Οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραήλ, Ὁ ὢν ἀπέσταλκέν με πρὸς ὑμᾶς.

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which we may liken to foliage that furnishes both protection to the fruit and an aspect not devoid of beauty. Now it is said that even Moses,<sup>1</sup> that illustrious man whose name for wisdom is greatest among all mankind, first trained his mind in the learning of the Egyptians, and then proceeded to the contemplation of Him who is.<sup>2</sup> And like him, although in later times, they say that the wise Daniel<sup>3</sup> at Babylon first learned the wisdom of the Chaldeans and then applied himself to the divine teachings.

IV. But that this pagan learning is not without usefulness for the soul has been sufficiently affirmed; yet just how you should participate in it would be the next topic to be discussed.

First, then, as to the learning to be derived from the poets, that I may begin with them, inasmuch as the subjects they deal with are of every kind, you ought not to give your attention to all they write without exception; but whenever they recount for you the deeds or words of good men, you ought to cherish and emulate these and try to be

“God said to Moses, ‘I am who am.’ He said: Thus shalt thou say to the children of Israel: ‘He who is, hath sent me to you.’”

<sup>3</sup> Cf. Dan. 1. 4: *νεανίσκους οἷς οὐκ ἔστιν αὐτοῖς μῶμος καὶ καλοὺς τῇ ὕψει, καὶ συνιέντας ἐν πάσῃ σοφίᾳ καὶ γινώσκοντας γνῶσιν καὶ διανοομένους φρόνησιν, καὶ οἷς ἔστιν ἰσχύς ἐν αὐτοῖς ἐστάναι ἐν τῇ οἰκῇ τοῦ βασιλέως, καὶ διδάξαι αὐτοὺς γράμματα καὶ γλῶσσαν Χαλδαίων.*

“Children in whom there was no blemish, well favoured, and skilled in all wisdom, acute in knowledge, and instructed in science, and such as might stand in the king’s palace; that he might teach them the learning, and the tongue of the Chaldeans.”

## BASIL THE GREAT'S

- 2 εἶναι· ὅταν δὲ ἐπὶ μοχθηροὺς ἄνδρας ἔλθωσι, τὴν  
 μίμησιν ταύτην<sup>1</sup> δεῖ φεύγειν, ἐπιφρασσομένους τὰ  
 ὦτα, οὐχ ἡττον ἢ τὸν Ὀδυσσέα φασὶν ἐκείνοι τὰ  
 τῶν Σειρήνων μέλη. ἡ γὰρ πρὸς τοὺς φαύλους  
 τῶν λόγων συνήθεια, ὁδὸς τίς ἐστὶν ἐπὶ τὰ πράγ-  
 3 ματα. διὸ δὴ πάσῃ φυλακῇ τὴν ψυχὴν τηρητέον,  
 μὴ διὰ τῆς τῶν λόγων ἡδονῆς παραδεξάμενοί τι  
 λάθωμεν τῶν χειρόνων, ὥσπερ οἱ τὰ δηλητήρια  
 4 μετὰ τοῦ μέλιτος προσιέμενοι. οὐ τοίνυν ἐπαι-  
 νεσόμεθα τοὺς ποιητὰς οὐ λοιδορομένους, οὐ σκώ-  
 πτοντας, οὐκ ἐρῶντας ἢ μεθύοντας μιμουμένους,  
 οὐχ ὅταν τραπέζῃ πληθούσῃ καὶ ᾧδαῖς ἀνειμέναις  
 τὴν εὐδαιμονίαν ὀρίζωνται.<sup>2</sup> πάντων δὲ ἥκιστα  
 περὶ θεῶν τι διαλεγομένοις προσέξομεν, καὶ  
 μάλισθ' ὅταν ὡς περὶ πολλῶν τε αὐτῶν διεξίωσι  
 5 καὶ τούτων οὐδὲ ὁμονοούντων. ἀδελφὸς γὰρ δὴ  
 παρ' ἐκείνοις διαστασιάζει πρὸς ἀδελφὸν καὶ  
 γονεὺς πρὸς παῖδας καὶ τούτοις αὖθις πρὸς τοὺς  
 τεκόντας πόλεμός ἐστιν ἀκήρυκτος. μοιχείας δὲ  
 θεῶν καὶ ἔρωτας καὶ μίξεις ἀναφανδόν, καὶ ταῦτάς  
 γε μάλιστα τοῦ κορυφαίου πάντων καὶ ὑπάτου  
 Διός, ὡς αὐτοὶ λέγουσιν, ἅ<sup>3</sup> καὶ περὶ βοσκη-  
 μάτων τις λέγων ἐρυθριάσειε, τοῖς ἐπὶ σκηνῇς  
 καταλείψομεν.
- 6 Ταῦτὰ δὴ ταῦτα λέγειν καὶ περὶ συγγραφέων

<sup>1</sup> ἔλθωσι τῇ μιμήσει, ταῦτα Colb. duo et Reg. primus;  
 ἔλθωσι, τὴν μίμησιν ταύτην codex a Combesisio collatus;  
 ἔλθωσι τῇ μιμήσει, ταύτην editi antiqui.

<sup>2</sup> ὀρίζονται editi antiqui.

<sup>3</sup> ἅς editi antiqui.



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as far as possible like them; but when they treat of wicked men, you ought to avoid such imitation, stopping your ears no less than Odysseus did, according to what those same poets say, when he avoided the songs of the Sirens.<sup>1</sup> For familiarity with evil words is, as it were, a road leading to evil deeds. On this account, then, the soul must be watched over with all vigilance,<sup>2</sup> lest through the pleasure the poets' words give we may unwittingly accept something of the more evil sort, like those who take poisons along with honey. We shall not, therefore, praise the poets when they revile or mock, or when they depict men engaged in amours or drunken, or when they define happiness in terms of an over-abundant table or dissolute songs. But least of all shall we give attention to them when they narrate anything about the gods, and especially when they speak of them as being many, and these too not even in accord with one another. For in their poems brother is at feud with brother, and father with children, and the latter in turn are engaged in truceless war with their parents. But the adulteries of gods and their amours and their sexual acts in public, and especially those of Zeus, the chief and highest of all, as they themselves describe him, actions which one would blush to mention of even brute beasts—all these we shall leave to the stage-folk.

These same observations I must make concerning

<sup>1</sup> Cf. Homer, *Od.* 12. 39 ff.

<sup>2</sup> Cf. Prov. 4. 23: *πάση φυλακῇ τήρει σὴν καρδίαν· ἐκ γὰρ τούτων ἐξοδοὶ ζωῆς.*

“With all watchfulness keep thy heart, because life issueth out from it.”

- ἔχω, καὶ μάλισθ' ὅταν ψυχαγωγίας ἔνεκα τῶν ἀκούοντων λογοποιῶσι. καὶ ῥητόρων δὲ τὴν περὶ τὸ ψεύδεσθαι τέχνην οὐ μιμησόμεθα. οὔτε γὰρ ἐν δικαστηρίοις οὔτ' ἐν ταῖς ἄλλαις πράξεσιν ἐπιτήδειον ἡμῖν τὸ ψεῦδος, τοῖς τὴν ὀρθὴν ὁδὸν καὶ ἀληθῆ προελομένοις τοῦ βίου, οἷς τὸ μὴ
- 7 δικάζεσθαι νόμῳ προστεταγμένον ἐστίν. ἀλλ' ἐκεῖνα αὐτῶν μᾶλλον ἀποδεξόμεθα, ἐν οἷς ἀρετὴν ἐπήνεσαν ἢ πονηρίαν<sup>1</sup> διέβαλον. ὥς γὰρ τῶν ἀνθέων τοῖς μὲν λοιποῖς ἄχρι τῆς εὐωδίας ἢ τῆς χροᾶς ἐστὶν ἡ ἀπόλαυσις, ταῖς μελίτταις δ' ἄρα καὶ μέλι λαμβάνειν ἀπ' αὐτῶν ὑπάρχει, οὕτω δὲ κἀνταῦθα τοῖς μὴ τὸ ἡδὺ καὶ ἐπίχαρι μόνον τῶν τοιούτων λόγων διώκουσιν, ἔστι τινὰ καὶ ὠφέλειαν
- 8 ἀπ' αὐτῶν εἰς τὴν ψυχὴν ἀποθέσθαι. κατὰ πᾶσαν δὲ οὖν τῶν μελιττῶν τὴν εἰκόνα τῶν λόγων ὑμῖν μεθεκτέον. ἐκεῖναί τε γὰρ οὔτε ἅπασιν τοῖς ἄνθεσι παραπλησίως ἐπέρχονται, οὔτε μὴν οἷς ἂν ἐπιπτῶσιν, ὅλα φέρειν ἐπιχειροῦσιν, ἀλλ' ὅσον αὐτῶν ἐπιτήδειον πρὸς τὴν ἐργασίαν λαβοῦσαι, τὸ λοιπὸν χαίρειν ἀφήκαν.
- 9 ἡμεῖς τε, ἣν<sup>2</sup> σωφρονῶμεν, ὅσον οἰκεῖον ἡμῖν καὶ συγγενὲς τῇ ἀληθείᾳ παρ' αὐτῶν κομισάμενοι, ὑπερβησόμεθα τὸ λειπόμενον. καὶ καθάπερ τῆς ῥοδωνιᾶς τοῦ ἄνθους δρεψάμενοι τὰς ἀκάνθας ἐκκλίνομεν, οὕτω καὶ ἐπὶ τῶν τοιούτων λόγων

<sup>1</sup> κακίαν unus MS.

<sup>2</sup> ἵνα Reg. primus.

<sup>1</sup> Cf. 1 Cor. 6. 7: ἡδὴ μὲν οὖν ὅλως ἡττημα ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;

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the writers of prose also, and especially when they fabricate tales for the entertainment of their hearers. And we shall certainly not imitate the orators in their art of lying. For neither in courts of law nor in other affairs is lying befitting to us, who have chosen the right and true way of life, and to whom refraining from litigation has been ordained in commandment.<sup>1</sup> But we shall take rather those passages of theirs in which they have praised virtue or condemned vice. For just as in the case of other beings enjoyment of flowers is limited to their fragrance and colour, but the bees, as we see, possess the power to get honey from them as well, so it is possible here also for those who are pursuing not merely what is sweet and pleasant in such writings to store away from them some benefit also for their souls. It is, therefore, in accordance with the whole similitude of the bees,<sup>2</sup> that we should participate in the pagan literature. For these neither approach all flowers equally, nor in truth do they attempt to carry off entire those upon which they alight, but taking only so much of them as is suitable for their work, they suffer the rest to go untouched. We ourselves too, if we are wise, having appropriated from this literature what is suitable to us and akin to the truth, will pass over the remainder. And just as in plucking the blooms from a rose-bed we avoid the thorns, so also in garnering from such writings whatever is useful,

“Already indeed there is plainly a fault among you, that you have law-suits one with another. Why do you not rather take the injury? Why do you not rather suffer fraud?”

<sup>2</sup> For the commonplace, cf. Isocr. *ad Demon.* 52; Plut. *De aud. poet.* 12; Chrys. *Hom. 12 ad Antioch.*; Greg. Naz. *in Machab.* c. 12; Lucretius 3. 11; etc.

10 ὅσον χρήσιμον καρπωσάμενοι, τὸ βλαβερὸν φυλαξώμεθα.<sup>1</sup> εὐθύς οὖν ἐξ ἀρχῆς ἐπισκοπεῖν<sup>2</sup> ἕκαστον τῶν μαθημάτων καὶ συναρμόζειν τῷ τέλει προσήκε, κατὰ τὴν Δωρικὴν παροιμίαν τὸν λίθον ποτὶ τὰν σπάρτον ἄγοντας.

V. Καὶ ἐπειδήπερ δι' ἀρετῆς ἡμᾶς<sup>3</sup> ἐπὶ τὸν βίον καθεῖναι δεῖ τὸν ἡμέτερον, εἰς ταύτην δὲ πολλὰ μὲν ποιηταῖς, πολλὰ δὲ συγγραφεῦσι, πολλῷ δὲ ἔτι πλείω φιλοσόφοις ἀνδράσιν ὕμνηται, τοῖς τοιούτοις τῶν λόγων μάλιστα  
2 προσεκτέον. οὐ μικρὸν γὰρ τὸ ὄφελος οἰκειότητά τινα καὶ συνήθειαν ταῖς τῶν νέων ψυχαῖς τῆς ἀρετῆς ἐγγενέσθαι, ἐπεὶπερ ἀμετάστατα πέφυκεν εἶναι τὰ τῶν τοιούτων μαθήματα, δι' ἀπαλότητα τῶν ψυχῶν εἰς βάθος ἐνσημαινόμενα.  
3 ἢ τί ποτε ἄλλο διανοηθέντα τὸν Ἡσίοδον ὑπολάβωμεν ταυτὶ ποιῆσαι τὰ ἔπη ἃ πάντες ἄδουσιν, ἢ οὐχὶ προτρέποντα τοὺς νέους ἐπ' ἀρετὴν; ὅτι τραχεῖα μὲν πρῶτον καὶ δύσβατος, καὶ ἰδρώτος συχνοῦ καὶ πόνου πλήρης ἢ πρὸς ἀρετὴν  
4 φέρουσα καὶ ἀνάντης ὁδός. διόπερ οὐ παντὸς οὔτε προσβῆναι αὐτῇ διὰ τὸ ὄρθιον, οὔτε προσβάντι ῥαδίως ἐπὶ τὸ ἄκρον ἐλθεῖν. ἄνω δὲ

<sup>1</sup> φυλαξόμεθα editi antiqui.

<sup>2</sup> περισκοπεῖν Colb. tertius.

<sup>3</sup> ἡμῖν editio Basil. et duo MSS.

<sup>1</sup> Cf. Homer, *Od.* 5. 244 and 245: ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν.

"Then he cunningly smoothed them all and made them straight to the line." Trans. by A. T. Murray in *L.C.L.* Cf. also Greg. Naz. *Ep.* 139, Chrysostom *Hom.* 33 in 1 *Cor.*

<sup>2</sup> Cf. Hesiod, *Works and Days*, 287-292: τὴν μὲν τοι κακότητα καὶ Ἰλαδὸν ἔστιν ἐλέσθαι | ῥηιδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθει

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let us guard ourselves against what is harmful. At the very outset, therefore, we should examine each of the branches of knowledge and adapt it to our end, according to the Doric proverb,<sup>1</sup> "bringing the stone to the line."

V. And since it is through virtue that we must enter upon this life of ours, and since much has been uttered in praise of virtue by poets, much by historians, and much more still by philosophers, we ought especially to apply ourselves to such literature. For it is no small advantage that a certain intimacy and familiarity with virtue should be engendered in the souls of the young, seeing that the lessons learned by such are likely, in the nature of the case, to be indelible, having been deeply impressed in them by reason of the tenderness of their souls. Or what else are we to suppose Hesiod had in mind when he composed these verses which are on everybody's lips, if he were not exhorting young men to virtue?—that "rough at first and hard to travel, and full of abundant sweat and toil, is the road which leads to virtue, and steep withal."<sup>2</sup> Therefore it is not given to everyone to climb this road, so steep it is, nor, if one essays to climb it, easily to reach the summit. But ~~when~~ once one has

ναίει | τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάρουθαι ἔθηκαν | ἀθάνατοι·  
μακρὸς δὲ κτ' ὄρθιος ὁ ἴμος ἐς αὐτὴν | καὶ τρηχὺς τὸ πρῶτον· ἐπὴν  
δ' εἰς ἄκρον ἵκηται, | ῥηιδίῃ δὴ ἔπειτα πέλει, χαλεπὴ περ εὐσοα.

"Badness can be got easily and in shoals: the road to her is smooth, and she lives very near us. But between us and Goodness the gods have placed the sweat of our brows: long and steep is the path that leads to her, and it is rough at first; but when a man has reached the top, then indeed she is easy, though otherwise hard to reach." Trans. by H. G. Evelyn-White in *L.C.L.*

Cf. also Matt. 7. 13 and 14.

- γενομένῳ ὁρᾶν ὑπάρχει ὥς μὲν λεία τε καὶ καλή,  
ὥς δὲ ῥαδία τε καὶ εὖπορος καὶ τῆς ἐτέρας ἡδίων  
τῆς ἐπὶ τὴν κακίαν ἀγούσης, ἣν ἀθρόαν<sup>1</sup> εἶναι  
λαβεῖν ἐκ τοῦ σύνεγγυς, ὁ αὐτὸς οὗτος ποιητῆς  
5 ἔφησεν. ἐμοὶ μὲν γὰρ δοκεῖ οὐδὲν ἕτερον ἢ προ-  
τρέπων ἡμᾶς ἐπ' ἀρετὴν καὶ προκαλούμενος  
ἅπαντας ἀγαθοῦς εἶναι, ταῦτα διελθεῖν, καὶ ὥστε  
μὴ καταμαλακισθέντας πρὸς τοὺς πόνους, προ-  
αποστῆναι τοῦ τέλους. καὶ μέντοι καὶ εἴ τις  
ἕτερος ἐοικότα τούτοις τὴν ἀρετὴν ὑμνησεν, ὥς  
εἰς ταῦτόν ἡμῖν φέροντας τοὺς λόγους ἀποδεχώ-  
μεθα.<sup>2</sup>
- 6 Ὡς δ' ἐγὼ τινος ἤκουσα δεινοῦ καταμαθεῖν  
ἀνδρὸς ποιητοῦ διάνοιαν, πᾶσα μὲν ἡ ποίησις τῷ  
Ὁμήρῳ ἀρετῆς ἐστὶν ἔπαινος, καὶ πάντα αὐτῷ  
πρὸς τοῦτο φέρει, ὅ τι μὴ πάρεργον, οὐχ ἡκιστα  
δὲ ἐν οἷς τὸν στρατηγὸν τῶν Κεφαλλήνων  
πεποίηκε γυμνὸν ἐκ τοῦ ναυαγίου περισφθέντα,  
πρῶτον μὲν αἰδέσθαι τὴν βασιλίδα φανέντα  
μόνον· τοσούτου δεῖν αἰσχύνην ὀφλῆσαι γυμνὸν  
ὀφθέντα μόνον,<sup>3</sup> ἐπειδήπερ αὐτὸν ἀρετῇ ἀντὶ  
7 ἱματίων κεκοσμημένον ἐποίησε· ἔπειτα μέντοι  
καὶ τοῖς λοιποῖς Φαίαξι τοσούτου ἄξιον νομισ-  
θῆναι, ὥστε ἀφέντας τὴν τρυφὴν ἢ συνέζων,  
ἐκείνον<sup>4</sup> ἀποβλέπειν καὶ ζηλοῦν ἅπαντας καὶ

<sup>1</sup> ἀθρόον aliqui MSS.

<sup>2</sup> δεχόμεθα aliqui MSS.

<sup>3</sup> μόνον om. codex Oliv. et Colb. tertius.

<sup>4</sup> εἰς ἐκείνον Colb. duo.

<sup>1</sup> Cf. Dion Chrys. Or. 43: περὶ Ὁμήρου: τὰ μὲν ἄλλα εἰ διεξίτοι  
τις, πολὺ ἂν ἔργον εἴη, ὅσα πεποίηκε περὶ ἀρετῆς καὶ κακίας, etc.

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come to the top he is able to see how smooth and beautiful, how easy and pleasant to travel it is, and more agreeable than that other road which leads to vice, which it is possible to take all at once from near at hand, as this same poet has said. For to me it seems that he has narrated these things for no other reason than to urge us on to virtue and to exhort all men to be good, and to keep us from becoming weak and cowardly in the face of the toils and desisting before reaching the end. And assuredly, if anyone else has sung the praise of virtue in terms like Hesiod's, let us welcome his words as leading to the same end as our own.

Moreover, as I myself have heard a man say who is clever at understanding a poet's mind, all Homer's poetry is an encomium of virtue,<sup>1</sup> and all he wrote, save what is accessory, bears to this end, and not least in those verses<sup>2</sup> in which he has portrayed the leader of the Cephallenians, after being saved from shipwreck, as naked, and the princess as having first shown him reverence at the mere sight of him (so far was he from incurring shame through merely being seen naked, since the poet has portrayed him as clothed with virtue in place of garments), and then, furthermore, Odysseus as having been considered worthy of such high honour by the rest of the Phaeacians<sup>3</sup> likewise that, disregarding the luxury in which they lived, they one and all admired and

"It would be a great task if one should recount all that Homer composed about virtue and vice," etc. Cf. also Horace, *Ep.* 1. 2, 1-4.

<sup>2</sup> Cf. Homer, *Od.* 6. 135 ff. The reference is to Odysseus and Nausicaa.

<sup>3</sup> Cf. Homer, *Od.* 8. 248 and 249.

μηδένα Φαιάκων ἐν τῷ τότε εἶναι ἄλλο τι ἂν  
 εὔξασθαι μᾶλλον ἢ Ὀδυσσέα γενέσθαι, καὶ  
 8 ταῦτα ἐκ ναυαγίου περισφθέντα. ἐν τούτοις  
 γὰρ ἔλεγεν ὁ τοῦ ποιητοῦ τῆς διανοίας ἐξηγητῆς  
 μόνον οὐχὶ βοῶντα λέγειν τὸν "Ὀμηρον· ὅτι  
 ἀρετῆς ὑμῖν ἐπιμελητέον, ὦ ἄνθρωποι, ἢ καὶ  
 ναυαγήσαντι συνεκνήχεται καὶ ἐπὶ τῆς χέρσου  
 γενόμενον<sup>1</sup> γυμνὸν τιμιώτερον ἀποδείξει τῶν  
 9 εὐδαιμόνων Φαιάκων. καὶ γὰρ οὕτως ἔχει. τὰ  
 μὲν ἄλλα τῶν κτημάτων, οὐ μᾶλλον τῶν  
 ἐχόντων ἢ καὶ οὐτινοσοῦν τῶν ἐπιτυχόντων  
 ἐστὶν ὥσπερ ἐν παιδιᾷ κύβων τῇδε κακείσε μετα-  
 βαλλόμενα· μόνη δὲ κτημάτων ἡ ἀρετὴ ἀναφαί-  
 ρετον καὶ ζῶντι καὶ τελευτήσαντι παραμένουσα.  
 ὅθεν δὴ καὶ Σόλων μοι δοκεῖ πρὸς τοὺς εὐπόρους  
 εἰπεῖν τό·

Ἄλλ' ἡμεῖς αὐτοῖς οὐ διαμειψόμεθα

Τῆς ἀρετῆς τὸν πλοῦτον, ἐπεὶ τὸ μὲν ἔμπεδον  
 αἰεῖ,

Χρήματα δ' ἀνθρώπων ἄλλοτε ἄλλος ἔχει.

- 10 Παραπλήσια δὲ τούτοις καὶ τὰ Θεόγνιδος, ἐν  
 οἷς φησι τὸν θεόν, ὄντινα δὴ καὶ φησι, τοῖς  
 ἀνθρώποις τὸ τάλαντον ἐπιρρέπειν ἄλλοτε ἄλλως·  
 ἄλλοτε μὲν πλουτεῖν, ἄλλοτε δὲ μηδὲν ἔχειν.  
 11 Καὶ μὴν καὶ ὁ Κεῖός που σοφιστῆς Πρόδικος  
 τῶν ἑαυτοῦ συγγραμμάτων ἀδελφὰ τούτοις εἰς  
 ἀρετὴν καὶ κακίαν ἐφιλοσόφησεν· ὃ δὴ καὶ

<sup>1</sup> γυμνὸν ὀφθέντα Colb. tertius.

<sup>1</sup> Cf. Plutarch, *Solon* 3.



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envied the hero, and none of the Phaeacians at the moment would have desired anything else more than to become Odysseus, and that too just saved from a shipwreck. For in these passages, the interpreter of the poet's mind was wont to declare that Homer says in a voice that all but shouts: "You must give heed unto virtue, O men, which swims forth even with a man who has suffered shipwreck, and, on his coming naked to land, will render him more honoured than the happy Phaeacians." And truly this is so. Other possessions, in fact, no more belong to their possessors than to any chance comer whatever, quickly shifting now here, now there, as in a game of dice; but virtue alone of possessions cannot be taken away, as it remains with a man whether he be living or dead. It was for this reason indeed, as it seems to me, that Solon said this with respect to the rich: "But we will not exchange with them our virtue for their wealth, since the one abides always, while riches change their owners every day."<sup>1</sup> And similar to these words are those of Theognis<sup>2</sup> also in which he says that God, whomsoever he means indeed by this term, inclines the scale for men at one time this way, at another that way, now to be rich, but now to have nothing.

And furthermore, the sophist from Ceos, Prodicus, somewhere in his writings uttered a doctrine kindred to these others regarding virtue and vice; therefore

<sup>2</sup> Cf. Theognis, *Elegies*, 157-158: Ζεὺς γάρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλως, | ἄλλοτε μὲν πλουτεῖν, ἄλλοτε μὴδὲν ἔχειν.

"For surely 'tis Zeus poiseth the scale at one time on this side and another on that, now to be rich and now again to have nothing." Trans. by J. M. Edmonds in *L.C.L.*

## BASIL THE GREAT'S

- αὐτῷ τὴν διάνοιαν προσεκτέον· οὐ γὰρ ἀπό-  
 12 βλητος ὁ ἀνὴρ. ἔχει δὲ οὕτω πως ὁ λόγος αὐτῷ,  
 ὅσα ἐγὼ τοῦ ἀνδρὸς τῆς διανοίας μέμνημαι, ἐπεὶ  
 τά γε ῥήματα οὐκ ἐπίσταμαι, πλήν γε δὴ ὅτι  
 ἀπλῶς οὕτως εἶρηκεν ἄνευ μέτρου, ὅτι νέῳ ὄντι  
 τῷ Ἡρακλεῖ κομιδῇ καὶ σχεδὸν ταύτην ἄγοντι  
 τὴν ἡλικίαν, ἣν καὶ ὑμεῖς νῦν, βουλευομένῳ  
 ποτέραν τράπηται τῶν ὁδῶν, τὴν διὰ τῶν πόνων  
 ἄγουσαν πρὸς ἀρετὴν ἢ τὴν ῥάστην, προσελθεῖν  
 δύο γυναῖκας, ταύτας δὲ εἶναι Ἀρετὴν καὶ Κακίαν·  
 13 εὐθὺς μὲν οὖν καὶ σιωπώσας ἐμφαίνειν ἀπὸ τοῦ  
 σχήματος τὸ διάφορον· εἶναι γὰρ τὴν μὲν ὑπὸ  
 κομμωτικῆς διεσκευασμένην εἰς κάλλος, καὶ ὑπὸ  
 τρυφῆς διαρρεῖν, καὶ πάντα ἐσμὸν ἡδονῆς ἐξηρτη-  
 μένην ἄγειν· ταῦτά τε οὖν δεικνύναι, καὶ ἔτι  
 πλείῳ τούτων ὑπισχνουμένην, ἔλκειν ἐπιχειρεῖν  
 14 τὸν Ἡρακλέα πρὸς ἑαυτήν· τὴν δ' ἐτέραν κατε-  
 σκληκέναι καὶ αὐχμεῖν καὶ σύντονον βλέπειν καὶ  
 λέγειν τοιαῦτα ἕτερα· ὑπισχνεῖσθαι γὰρ οὐδὲν  
 ἀνειμένον οὐδὲ ἡδύ, ἀλλ' ἰδρῶτας μυρίους καὶ  
 πόνους καὶ κινδύνους διὰ πάσης ἡπείρου τε καὶ  
 θαλάσσης· ἄθλον δὲ τούτων εἶναι θεὸν γενέσθαι,  
 ὡς ὁ ἐκείνου λόγος· ἥπερ δὴ<sup>1</sup> καὶ τελευτῶντα  
 τὸν Ἡρακλέα ξυνέπεσθαι.

VI. Καὶ σχεδὸν ἅπαντες, ὧν δὴ καὶ λόγος τίς  
 ἐστὶν ἐπὶ σοφία, ἢ μικρὸν ἢ μείζον εἰς δύναμιν  
 ἕκαστος ἐν τοῖς ἑαυτῶν συγγράμμασιν ἀρετῆς  
 ἔπαινον διεξῆλθον, οἷς πειστέον καὶ πειρατέον  
 ἐπὶ τοῦ βίου δεικνύναι τοὺς λόγους. ὡς ὁ γε  
 τὴν ἄχρι ῥημάτων παρὰ τοῖς ἄλλοις φιλοσοφίαν

<sup>1</sup> οὕτως add. unus Colb.

## TO YOUNG MEN

we must apply our minds to him also, for he is not a man to be rejected. His narrative runs something like this, so far as I recall the man's thought, since I do not know the exact words, but only that he spoke in general to the following effect, not employing metre. When Heracles was quite a young man and was nearly of the age at which you yourselves are now, while he was deliberating which of the two roads he should take, the one leading through toils to virtue, or the easiest, two women approached him, and these were Virtue and Vice. Now at once, although they were silent, the difference between them was evident from their appearance. For the one had been decked out for beauty through the art of toiletry, and was overflowing with voluptuousness, and she was leading a whole swarm of pleasures in her train; now these things she displayed, and promising still more than these she tried to draw Heracles to her. But the other was withered and squalid, and had an intense look, and spoke quite differently; for she promised nothing dissolute or pleasant, but countless sweating toils and labours and dangers through every land and sea. But the prize to be won by these was to become a god, as the narrative of Prodicus expressed it; and it was this second woman that Heracles in the end followed.<sup>1</sup>

VI. And almost all the writers who have some reputation for wisdom have, to a greater or less degree, each to the best of his power, discoursed in their works in praise of virtue. To these men we must hearken and we must try to show forth their words in our lives; for he in truth who confirms by act his devotion to wisdom, which among others is con-

<sup>1</sup> Cf. Xenophon, *Mem.* 2. 1. 21; also Cicero, *De off.* 1. 32.

## BASIL THE GREAT'S

ἔργῳ βεβαιῶν, οἷος πέπνυται, τοὶ δὲ σκιαὶ αἰσσοῦσι.

- 2 Καί μοι δοκεῖ τὸ τοιοῦτον παραπλήσιον εἶναι, ὥσπερ ἂν εἰ ζωγράφου θαυμαστόν τι οἶον κάλλος ἀνθρώπου μιμησαμένου, ὁ δὲ αὐτὸς<sup>1</sup> εἶη τοιοῦτος ἐπὶ τῆς ἀληθείας, οἶον ἐπὶ τῶν πινάκων ἐκείνος
- 3 ἔδειξεν. ἐπεὶ τό γε λαμπρῶς μὲν ἐπαινέσαι<sup>2</sup> τὴν ἀρετὴν εἰς τὸ μέσον καὶ μακροὺς ὑπὲρ αὐτῆς ἀποτείνειν λόγους, ἰδίᾳ δὲ τὸ ἡδὺ πρὸ τῆς σωφροσύνης καὶ τὸ πλεόν ἔχειν πρὸ τοῦ δικαίου τιμᾶν, εἰκέναι φαίην ἂν ἔγωγε τοῖς ἐπὶ σκηνῆς ὑποκρινομένοις τὰ δράματα, οἳ ὥς βασιλεῖς καὶ δυνάσται πολλάκις εἰσέρχονται, οὔτε βασιλεῖς ὄντες οὔτε δυνάσται, οὐδὲ μὲν οὖν τυχὸν ἐλεύ-
- 4 θεροὶ τὸ παράπαν. εἶτα μουσικὸς μὲν οὐκ ἂν ἐκὼν δέξαιτο ἀνάρμοστον αὐτῷ τὴν λύραν εἶναι, καὶ χοροῦ κορυφαῖος μὴ ὅτι μάλιστα συνάδοντα τὸν χορὸν ἔχειν· αὐτὸς δέ τις ἕκαστος διαστασιάσει πρὸς ἑαυτόν, καὶ οὐχὶ τοῖς λόγοις
- 5 ὁμολογοῦντα τὸν βίον παρέξεται; ἀλλ' ἡ γλῶττα μὲν ὁμώμοκεν, ἡ δὲ φρὴν ἀνώμοτος, κατ' Εὐριπίδην ἐρεῖ, καὶ τὸ δοκεῖν ἀγαθὸς πρὸ τοῦ εἶναι διώξεται. ἀλλ' οὗτός ἐστιν ὁ ἔσχατος τῆς ἀδικίας ὅρος, εἴ τι δεῖ Πλάτωνι πείθεσθαι, τὸ δοκεῖν δίκαιον εἶναι μὴ ὄντα.

VII. Τοὺς μὲν οὖν τῶν λόγων, οἳ τὰς τῶν καλῶν ἔχουσιν ὑποθήκας, οὕτως ἀποδεχώμεθα· ἐπειδὴ δὲ καὶ πράξεις σπουδαῖαι τῶν παλαιῶν

<sup>1</sup> τις add. Colb. tertius.

<sup>2</sup> ἐπαινεῖν Colb. tertius.

<sup>1</sup> Cf. Homer, *Od.* 10. 495.

<sup>2</sup> Perhaps Basil has in mind here Plato, *Gorgias* 482 B.

fined to words, "He alone has understanding, but the others flit about as shadows."<sup>1</sup>

It seems to me that such harmony between profession and life is very much as if a painter had made a likeness of a man of quite wondrous beauty, and this same man should be such in reality as the painter had portrayed him on his panels. For brilliantly to praise virtue in public, and to make long speeches about it, but in private to rate pleasure before temperance, and self-interest before justice, resembles, as I would assert, those stage-folk who bring out plays and often appear as kings and potentates, although they are neither kings nor potentates, and perhaps not even free men at all. Again, a musician would not willingly consent that his lyre should be out of tune, nor a leader of a chorus that his chorus should not sing in the strictest possible harmony;<sup>2</sup> but shall each individual person be at variance with himself, and shall he exhibit a life not at all in agreement with his words? But one will say, quoting Euripides,<sup>3</sup> "the tongue has sworn, but the mind is unsworn," and the appearance of being good will be his aim instead of being good. Yet this is the last extreme of injustice, if we are to hearken to the words of Plato—"to appear to be just without being so."<sup>4</sup>

VII. As to the passages in literature, then, which contain admonitions of excellent things, let us accept this procedure. And since the virtuous deeds,

<sup>1</sup> *Hippolytus* 612.

<sup>2</sup> Cf. Plato, *Republic* 2. 361 A: ἐσχάτη γὰρ ἀδικία δοκεῖν δίκαιον εἶναι μὴ ὄντα.

"For the last extreme of injustice is to appear to be just without being so." Cf. also Plato, *Gorgias* 527 B.

## BASIL THE GREAT'S

- ἀνδρῶν ἡ μνήμης ἀκολουθία πρὸς ἡμᾶς διασώ-  
 ζονται, ἡ ποιητῶν ἡ συγγραφέων φυλαττόμεναι  
 λόγοις, μηδὲ τῆς ἐντεῦθεν ὠφελείας ἀπολειπώ-  
 2 μεθα. οἷον, ἐλοιδόρει τὸν Περικλέα τῶν ἐξ  
 ἀγορᾶς τις ἀνθρώπων· ὁ δὲ οὐ προσεῖχε· καὶ  
 εἰς πᾶσαν διήρκεσε<sup>1</sup> τὴν ἡμέραν, ὁ μὲν ἀφειδῶς  
 πλύνων αὐτὸν τοῖς ὀνείδεσιν, ὁ δέ, οὐ μέλων  
 αὐτῷ. εἶτα, ἐσπέρας ἤδη καὶ σκότους ἀπαλλατ-  
 τόμενον μόλις ὑπὸ φωτὶ παρέπεμψε Περικλῆς,  
 ὅπως αὐτῷ μὴ διαφθαρεῖν τὸ πρὸς φιλοσοφίαν  
 3 γυμνάσιον. πάλιν τις Εὐκλείδῃ τῷ Μεγαρόθεν  
 παροξυνθεὶς θάνατον ἠπειλήσε καὶ ἐπώμοσεν·  
 ὁ δὲ ἀντῴμοσεν ἡ μὴν ἰλεώσασθαι αὐτόν, καὶ  
 παύσειν χαλεπῶς πρὸς αὐτὸν ἔχοντα. πόσου  
 ἄξιον τῶν τοιούτων τι παραδειγμάτων εἰσελθεῖν  
 τὴν μνήμην ἀνδρὸς ὑπὸ ὀργῆς ἤδη κατεχομένου ;  
 4 τῇ τραγωδίᾳ γὰρ οὐ πιστευτέον ἀπλῶς λεγούσῃ,  
 ἐπ' ἐχθροὺς θυμὸς ὀπλίζει χεῖρα· ἀλλὰ μάλιστα  
 μὲν μηδὲ διανίστασθαι πρὸς θυμὸν τὸ παράπαν·  
 εἰ δὲ μὴ ῥάδιον τοῦτο, ἀλλ' ὥσπερ χαλινὸν αὐτῷ  
 τὸν λογισμὸν ἐμβάλλοντας, μὴ εἶν ἐκφέρεσθαι  
 περαιτέρω.  
 5 Ἐπαναγάγωμεν δὲ τὸν λόγον αὖθις πρὸς τὰ  
 τῶν σπουδαίων πράξεων παραδείγματα. ἔτυπτε  
 τις τὸν Σωφρονίσκου Σωκράτην εἰς αὐτὸ τὸ

<sup>1</sup> διήρκεσαν Colb. tertius.

<sup>1</sup> Cf. Plutarch, *Pericles* 5.

<sup>2</sup> Cf. Plutarch, *De frat. am.* 7. 907; also Plutarch, *De ira cohib.* He was one of the chief of the disciples of Socrates.

<sup>3</sup> An unidentified fragment, not in Nauck; but somewhat similar is Euripides, *Rhesus* 84: ἀπλοῦς ἐπ' ἐχθροῖς μῦθος ὀπλίζειν χεῖρα.

## TO YOUNG MEN

likewise, of the men of old have been preserved for us, either through an unbroken oral tradition or through being preserved in the words of poets or writers of prose, let us not fail to derive advantage from this source also. For example, a certain fellow, a market-lounger, kept railing at Pericles,<sup>1</sup> but he paid no attention; and he kept it up all day long, he giving Pericles a merciless dressing of abuse, but he taking no heed of it. Then, when it was already evening and dark, though the man was scarcely desisting, Pericles escorted him home with a light, lest his own schooling in philosophy be utterly brought to naught. Again, a certain man, having become enraged against Eucleides of Megara,<sup>2</sup> threatened him with death and took oath upon it; but Eucleides took a counter-oath, to the effect that verily he would appease the man and make him put aside his wrath against him. How very valuable it is that an example of this kind should be recalled to memory by a man who is on the point of being held in the grip of a fit of passion! For one must not put a simple-minded trust in the tragedy<sup>3</sup> when it says "Against enemies anger arms the hand," but, on the contrary, we should not permit ourselves to be aroused to anger at all; but if this is not easy to achieve, we should at least apply reason to our anger as a sort of curb and not allow it to be carried too far beyond the bounds.

But let us bring our discussion back again to the examples of virtuous deeds. A certain man kept striking Socrates, son of Sophroniscus, full in the

"'Gainst foes one watchword shall suffice—to arm." Trans. by A. S. Way in *L.C.L.*

## BASIL THE GREAT'S

πρόσωπον ἐμπεσὼν ἀφειδῶς· ὁ δὲ οὐκ ἀντήρεν,  
 ἀλλὰ παρείχε τῷ παροινούντι τῆς ὀργῆς ἐμφο-  
 ρεῖσθαι, ὥστε ἐξοιδεῖν ἤδη καὶ ὑπουργὸν αὐτῷ τὸ  
 6 πρόσωπον ὑπὸ τῶν πληγῶν<sup>1</sup> εἶναι. ὥς δ' οὖν  
 ἐπαύσατο τύπτων, ἄλλο μὲν οὐδὲν ὁ Σωκράτης  
 ποιῆσαι, ἐπιγράψαι δὲ τῷ μετώπῳ λέγεται,  
 ὥσπερ<sup>2</sup> ἀνδριάντι τὸν δημιουργόν· Ὁ δεῖνα  
 7 ἐποίει· καὶ τοσοῦτον<sup>3</sup> ἀμύνασθαι. ταῦτα σχεδὸν  
 εἰς ταὐτὸν τοῖς ἡμετέροις φέροντα, πολλοῦ ἄξιον  
 εἶναι μιμήσασθαι τοὺς τηλικούτους φημί. τουτὶ  
 μὲν γὰρ τὸ τοῦ Σωκράτους ἀδελφὸν ἐκείνῳ τῷ  
 παραγγέλματι, ὅτι τῷ τύπτοντι κατὰ τῆς  
 σιαγόνος, καὶ τὴν ἑτέραν παρέχειν προσῆκε·  
 8 τοσοῦτον<sup>4</sup> δεῖν ἀπαμύνασθαι. τὸ δὲ τοῦ Περι-  
 κλέους ἢ τὸ Εὐκλείδου, τῷ τοὺς διώκοντας  
 ὑπομένειν καὶ πράως αὐτῶν τῆς ὀργῆς ἀνέχεσθαι,  
 καὶ τῷ τοῖς ἐχθροῖς εὔχεσθαι τὰ ἀγαθὰ, ἀλλὰ  
 μὴ ἐπαρᾶσθαι. ὥς ὃ γε ἐν τούτοις προπαιδευθεὶς  
 οὐκ ἔτ' ἂν ἐκείνοις ὥς ἀδυνάτοις διαπιστήσειεν.  
 9 οὐκ ἂν παρέλθοιμι τὸ τοῦ Ἀλεξάνδρου, ὃς τὰς  
 θυγατέρας Δαρείου αἰχμαλώτους λαβὼν θαν-  
 μαστόν τι<sup>5</sup> οἶον τὸ κύλλος παρέχειν μαρτυρουμέ-  
 νας, οὐδὲ προσιδεῖν ἠξίωσεν, αἰσχρὸν εἶναι

<sup>1</sup> ἄς ἔλαβεν add. Colb. tertius.

<sup>2</sup> ἐν add. Colb. tertius.

<sup>3</sup> τοσοῦτον editi antiqui et Reg. tertius.

<sup>4</sup> τοσοῦτον editi antiqui. <sup>5</sup> τι om. editi antiqui.

<sup>1</sup> Cf. Plutarch, *De lib. educ.* 6. 33.

<sup>2</sup> Cf. Matt. 5. 39: ἐγὼ δὲ λέγω ὑμῖν μὴ ἀνιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ραπίζει εἰς τὴν δεξιὰν σιαγόνα σου, στρέψον αὐτῷ καὶ τὴν ἄλλην.

“But I say to you, not to resist evil: but if any man strike thee on the right cheek, turn to him the other also.”



## TO YOUNG MEN

face, falling upon him unmercifully; yet he did not oppose, but permitted the wine-mad fellow to satiate his rage, so that his face was presently swollen and bruised from the blows. Now when the man ceased striking him, Socrates,<sup>1</sup> it is said, did nothing except inscribe on his own forehead, like the name of the sculptor on a statue, "So-and-so (naming the man) made this," and only to that extent avenged himself. Since these examples tend to nearly the same end as our own precepts, I maintain that it is of great value for those of your age to imitate them. For this example of Socrates is akin to that precept of ours—that to him who strikes us on the cheek, so far from avenging ourselves upon him we should offer the other cheek also.<sup>2</sup> And the example of Pericles or Eucleides is akin to the precept<sup>3</sup> that we should submit to those who persecute us and gently suffer their anger; and this other one—that we should pray for blessings for our enemies instead of cursing them. For whoever has been instructed in these examples beforehand cannot after that distrust those precepts as utterly impossible to obey. I should not pass over the example of Alexander,<sup>4</sup> who, when he had taken prisoner the daughters of Darius, although it had been testified to him that they possessed a marvellous beauty, did not think it fitting even to look upon them, judging it to be disgraceful for one who had captured

<sup>1</sup> Cf. Matt. 5. 40–44.

<sup>2</sup> Cf. Plutarch, *De curiositate* 8. 71; also Arrian, *Anab.* 4. 19. Basil does not report the story exactly according to tradition, for what is said of the wife of Darius is referred by him to the daughters.

κρίνων τὸν ἄνδρας ἐλόντα γυναικῶν ἡττηθῆναι. τουτὶ γὰρ εἰς ταῦτὸν ἐκείνῳ φέρεται, ὅτι ὁ ἐμβλέψας πρὸς ἡδονὴν γυναικὶ καὶ μὴ τῷ ἔργῳ τὴν μοιχείαν ἐπιτελέσῃ, ἀλλὰ τῷ γε τὴν ἐπιθυμίαν τῇ ψυχῇ παραδέξασθαι, οὐκ ἀφίεται τοῦ  
 10 ἐγκλήματος. τὸ δὲ τοῦ Κλεινίου, τῶν Πυθαγόρου γνωρίμων ἐνὸς χαλεπὸν πιστεῦσαι ἀπὸ ταῦτομάτου συμβῆναι τοῖς ἡμετέροις, ἀλλ' οὐχὶ μιμησαμένου σπουδῇ. τί δὲ ἦν ὃ ἐποίησεν ἐκεῖνος; ἐξὸν δι' ὄρκου τριῶν ταλάντων ζημίαν ἀποφυγεῖν, ὃ δὲ ἀπέτισε μᾶλλον ἢ ὥμοσε, καὶ ταῦτα εὖορκεῖν μέλλων· ἀκούσας, ἐμοὶ δοκεῖν, τοῦ προστάγματος τὸν ὄρκον ἡμῖν ἀπαγορεύοντος.

VIII. Ἄλλ' ὅπερ ἐξ ἀρχῆς ἔλεγον, πάλιν εἰς ταῦτὸν ἐπανίωμεν. οὐ πάντα ἐξῆς παραδεκτέον ἡμῖν, ἀλλ' ὅσα χρήσιμα. καὶ γὰρ αἰσχροὶ τῶν μὲν σιτίων τὰ βλαβερά διωθεῖσθαι, τῶν δὲ μαθημάτων, ἃ τὴν ψυχὴν ἡμῶν τρέφει, μηδένα λόγον ἔχειν, ἀλλ' ὥσπερ χειμάρρουν παρασύ-  
 2 ροντας ἅπαν τὸ προστυχὸν ἐμβάλλεσθαι. καίτοι τίνα ἔχει λόγον κυβερνήτην μὲν οὐκ εἰκὴ τοῖς πνεύμασιν ἐφίεναι, ἀλλὰ πρὸς ὄρμους εὐθύνειν τὸ σκάφος· καὶ τοξότην κατὰ σκοποῦ βάλλειν· καὶ μὲν δὴ καὶ χαλκευτικὸν τίνα ἢ τεκτονικὸν ὄντα τοῦ κατὰ τὴν τέχνην ἐφίεσθαι τέλους· ἡμᾶς δὲ καὶ τῶν τοιούτων δημιουργῶν

<sup>1</sup> Cf. Matt. 5. 28 : ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.

"But I say unto you, that whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart."

## TO YOUNG MEN

men to be vanquished by women. Indeed, this example tends to the same purport as that well-known precept of ours <sup>1</sup>—that he who looks upon a woman to enjoy her, although he does not commit adultery in act, yet in truth, because he has received the desire into his soul, is not free of guilt. But as for the action of Cleinias,<sup>2</sup> one of the disciples of Pythagoras, it is difficult to believe that it is by mere chance that it coincides with our own principles, and not through its imitating them designedly. What was it, then, that Cleinias did? Although it was possible by taking oath to escape a fine of three talents, he paid rather than swear, and that too though it would have been a true oath that he would have taken. He must have heard, it seems to me, our commandment forbidding the taking of an oath.<sup>3</sup>

VIII. But let us return again to the same subject of which we were speaking at the beginning: we ought not to take everything without exception, but only such matter as is useful. For it is disgraceful to reject foods that are harmful, yet for the teachings which nourish our souls to have no concern, but to charge onward like a mountain torrent, carrying along everything it chances upon. And further, what sense or reason is there that a pilot does not heedlessly give over his ship to the winds, but steers it to harbour, or that a bowman shoots at a mark, or indeed, that any bronzesmith or worker in wood strives for the end proper to his craft, but that we should fall behind even such artisans, in respect

<sup>2</sup> Cf. Diogenes Laertius 8. 22. A contemporary and friend of Plato from Tarentum.

<sup>3</sup> Cf. Matt. 5. 34-37.

## BASIL THE GREAT'S

ἀπολείπεσθαι, πρὸς γε τὸ συννορᾶν δύνασθαι τὰ  
 3 ἡμέτερα; οὐ γὰρ δὴ τῶν μὲν χειρωνακτῶν ἐστί  
 τι πέρας τῆς ἐργασίας, τοῦ δὲ ἀνθρωπίνου βίου  
 σκοπὸς οὐκ ἔστι, πρὸς ὃν ἀφορῶντα πάντα  
 ποιεῖν καὶ λέγειν χρὴ τὸν γε μὴ τοῖς ἀλόγοις  
 παντάπασι προσεικέναι μέλλοντα; ἢ οὕτως ἂν  
 εἶημεν ἀτεχνῶς κατὰ τῶν πλοίων τὰ ἀνερμά-  
 τιστα, οὐδενὸς ἡμῖν νοῦ ἐπὶ τῶν τῆς ψυχῆς  
 οἰάκων καθεζομένου, εἰκὴ κατὰ τὸν βίον ἄνω  
 4 καὶ κάτω περιφερόμενοι. ἀλλ' ὥσπερ ἐν τοῖς  
 γυμνικοῖς ἀγῶσιν, εἰ δὲ βούλει, τῆς μουσικῆς  
 ἐκείνων εἰσὶ τῶν ἀγῶνων αἱ μελέται, ὥνπερ οἱ  
 στέφανοι πρόκεινται, καὶ οὐδεὶς<sup>1</sup> γε πάλην  
 ἀσκῶν ἢ παγκράτιον, εἴτα κιθαρίζειν ἢ αὐλεῖν  
 5 μελετᾷ. οὐκ οὖν ὁ Πολυδάμας γε· ἀλλ' ἐκεῖνος  
 πρὸ τοῦ ἀγῶνος τοῦ Ὀλυμπιάσι, τὰ ἄρματα  
 ἴστη τρέχοντα, καὶ διὰ τούτων τὴν ἰσχὺν ἐκρά-  
 τυνε. καὶ ὁ γε Μίλων ἀπὸ τῆς ἀθλητικῆς  
 ἀσπίδος οὐκ ἐξωθέετο, ἀλλ' ἀντεῖχεν ὠθούμενος,  
 οὐχ ἥττον ἢ οἱ ἀνδριάντες οἱ τῷ μολύβδῳ συνδε-  
 6 δεμένοι. καὶ ὑπαξαπλῶς αἱ μελέται αὐτοῖς  
 παρασκευαὶ τῶν ἄθλων ἦσαν. εἰ δὲ τὰ Μαρσίου  
 ἢ τὰ Ὀλύμπου τῶν Φρυγῶν περιειργάζοντο  
 κρούματα, καταλιπόντες τὴν κόνιν καὶ τὰ γυμ-  
 νασία, ταχύ γ' ἂν στεφάνων ἢ δόξης ἔτυχον ἢ

<sup>1</sup> καὶ οὐδεὶς add. editi antiqui.

<sup>1</sup> i.e., the great Panhellenic contests, the ἀγῶνες στεφανῖται.

<sup>2</sup> Cf. Pausanias 6. 5. Of Scotussa in Thessaly, son of Nicias, conquered in the Pancratium in the Olympic games, in Ol. 93, B.C. 408. His size was immense, and the most marvellous stories are told of his strength.

## TO YOUNG MEN

at least to the ability to perceive our own interests? For can it be that handicraftsmen have some end in view in their work, but that there is no goal for the life of man, keeping his eye upon which that man at least, who does not intend to be wholly similar to the brute beasts, ought to do and say whatever he does or says? In that case we should really be like ships without ballast, if we had no intellect sitting at the steering-oars of the soul, being tossed up and down aimlessly through life. On the contrary, it is just as in the athletic contests, or, if you prefer, the competitions in music: there are practice exercises in preparation for those contests in which the prize offered is a crown,<sup>1</sup> and no one who is training for the wrestling-match or the pancratium takes to practising on the lyre or flute. Certainly Polydamas<sup>2</sup> did no such thing, but before the contest at Olympia he practised bringing speeding chariots to a stop, and by this means was wont to enhance his strength. And Milo<sup>3</sup> could not be pushed away from his greased shield, but held out against the pushing no less firmly than those statues hold which are fastened to their bases with lead. And, in a word, their exercises were a preparation for the games. But if they had wasted their time on the airs of Marsyas or Olympus<sup>4</sup> the Phrygians, abandoning the dust and the exercises of the gymnasia, would they soon have obtained crowns or glory, or would they have escaped

<sup>3</sup> Cf. Pausanias 6. 14; also Pliny, *Hist. nat.* 7. 20. Basil uses these two examples also in Letter CCCXXXIX. According to Pausanias, Milo used to stand on a greased quoit, not a shield, and jeer at those who charged at him and tried to drag him off it.

<sup>4</sup> Cf. Plutarch, *De mus.* 5.

διέφυγον τὸ μὴ καταγέλαστοι εἶναι κατὰ τὸ  
 7 σῶμα; ἀλλ' οὐ μέντοι οὐδὲ ὁ Τιμόθεος τὴν  
 μελωδίαν ἀφείς ἐν ταῖς παλαίστραις διῆγεν· οὐ  
 γὰρ ἂν τοσοῦτον ὑπῆρξεν αὐτῷ διενεγκεῖν  
 ἀπάντων τῇ μουσικῇ· ὥ γε τοσοῦτον περιῆν τῆς  
 τέχνης, ὥστε καὶ θυμὸν ἐγείρειν διὰ τῆς συντόνου  
 καὶ αὐστηρᾶς ἁρμονίας, καὶ μέντοι καὶ χαλᾶν καὶ  
 μαλάττειν<sup>1</sup> πάλιν διὰ τῆς ἀνειμένης, ὅποτε  
 8 βούλοιτο. ταύτη τοι καὶ<sup>2</sup> Ἀλεξάνδρῳ ποτὲ τὸ  
 Φρύγιον ἐπαυλήσαντα, ἐξαναστῆσαι αὐτὸν ἐπὶ  
 τὰ ὄπλα λέγεται μεταξὺ δειπνοῦντα, καὶ ἐπανα-  
 γαγεῖν πάλιν πρὸς τοὺς συμπότας, τὴν ἁρμονίαν  
 χαλάσαντα. τοσαύτην ἰσχὺν ἔν τε μουσικῇ καὶ  
 τοῖς γυμνικοῖς ἀγῶσι, πρὸς τὴν τοῦ τέλους κτῆσιν  
 ἢ μελέτη παρέχεται.

9 Ἐπεὶ δὲ στεφάνων καὶ ἀθλητῶν ἐμνήσθην,  
 ἐκεῖνοι μυρία παθόντες ἐπὶ μυρίοις, καὶ πολλα-  
 χόθεν τὴν ῥώμην ἑαυτοῖς συναυξήσαντες, πολλὰ  
 μὲν γυμναστικοῖς ἐνιδρώσαντες πόνοις, πολλὰς  
 δὲ πληγὰς ἐν παιδοτρίβου λαβόντες, δίαιταν δὲ  
 οὐ τὴν ἡδίστην, ἀλλὰ τὴν παρὰ τῶν γυμναστῶν  
 αἰρούμενοι, καὶ τᾶλλα, ἵνα μὴ διατρίβω λέγων,  
 οὕτω διάγοντες, ὥς τὸν πρὸ τῆς ἀγωνίας βίον  
 μελέτην εἶναι τῆς ἀγωνίας, τηνικαῦτα ἀποδύονται  
 πρὸς τὸ στάδιον, καὶ πάντα πονοῦσι καὶ κινδυ-  
 νεύουσιν, ὥστε κοτίνου λαβεῖν στέφανον ἢ

<sup>1</sup> ἐκμαλάττειν Colb. tertius.

<sup>2</sup> ταυτά τοι καὶ τὸ ἐναγώνιον Colb. tertius.

<sup>1</sup> Cf. Plutarch, *De virt. Alex. or.* 2. 4. Plutarch narrates the story, not of Timotheus, but of a certain Antigenides. With him it is the Orthian, not the Phrygian, strain. Cf. also Dryden's *Alexander's Feast*.

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incurring ridicule for their physical condition? Neither, on the other hand, did Timotheus<sup>1</sup> neglect his composition of chorals and spend his time in the wrestling-schools. For had he done so it would not have been possible for him so far to excel all men in the musical art that he could arouse the passions through his vehement and severe harmony and yet, on the other hand, through his relaxed and sensuous strains, mollify and allay them again, whenever he willed. It was by such art that once, when he was playing the Phrygian mode to Alexander on his flute, he caused the prince, as it is said, to leap up and rush to his arms in the midst of a banquet, and then, by relaxing the harmony, brought him back again to his boon companions.<sup>2</sup> So great is the power, in both music and the athletic contests, produced by practice directed towards the attainment of the end in view.

And since I have made mention of crowns and athletes, let me add that these men, after enduring toils by the thousand, and after increasing their strength by every possible means, after shedding much sweat in the labours of the gymnasium, and taking many blows at the school of the physical trainer, and choosing, not the pleasantest fare, but that which the gymnastic masters had prescribed, and in all other ways (that I may not waste time by enumerating them) so passing their days that their life before the contest might be a preparation for the contest, then, when the moment comes, they strip for the race, undergo all hardships and run all risks, so as to receive a crown of wild olive or of

<sup>2</sup> Dio Chrysostom makes effective use of the story in the proemium to Or.

- σελίνου ἢ ἄλλου τινὸς τῶν τοιούτων καὶ  
 10 νικῶντες ἀναρρηθῆναι παρὰ τοῦ κήρυκος. ἡμῖν  
 δέ, οἷς ἄθλα τοῦ βίου πρόκειται οὕτω θαυμαστὰ  
 πλήθει τε καὶ μεγέθει, ὥστε ἀδύνατα εἶναι ῥηθῆναι  
 λόγῳ, ἐπ' ἅμφω καθεύδουσι καὶ κατὰ πολλὴν  
 11 διαιτωμένοις ἄδειαν, τῇ ἑτέρᾳ λαβεῖν τῶν χειρῶν  
 ὑπάρξει; πολλοῦ μὲντ' ἂν ἄξιον ἦν ἡ ῥαθυμία  
 τῷ βίῳ, καὶ ὃ γε Σαρδανάπαλος τὰ πρῶτα  
 πάντων εἰς εὐδαιμονίαν ἐφέρετο, ἡ καὶ ὁ Μαργί-  
 της,<sup>1</sup> εἰ βούλει, ὃν οὐτ' ἀροτῆρα οὔτε σκαπτῆρα  
 οὔτε ἄλλο τι τῶν κατὰ τὸν βίον ἐπιτηδείων εἶναι  
 12 Ὁμηρος ἔφησεν, εἰ δὴ Ὁμήρου ταῦτα. ἀλλὰ  
 μὴ ἀληθὴς μᾶλλον ὁ τοῦ Πιττακοῦ λόγος, ὃς  
 χαλεπὸν ἔφησεν<sup>2</sup> ἐσθλὸν ἔμμεναι; διὰ πολλῶν  
 γὰρ δὴ τῷ ὄντι πόνων διεξελθοῦσι μόλις ἂν τῶν  
 ἀγαθῶν ἐκείνων τυχεῖν ἡμῖν περιγένοιτο, ὧν ἐν  
 τοῖς ἄνω λόγοις οὐδὲν εἶναι παράδειγμα τῶν  
 13 ἀνθρωπίνων ἐλέγομεν. οὐ δὴ οὖν ῥαθυμητέον  
 ἡμῖν, οὐδὲ τῆς ἐν βραχεὶ ῥαστώνης μεγάλας  
 ἐλπίδας ἀνταλλακτέον, εἴπερ μὴ μέλλοιμεν  
 ὀνειδίη τε ἔξιν καὶ τιμωρίας ὑφέξειν, οὐ τι παρὰ  
 τοῖς ἀνθρώποις ἐνθάδε, καίτοι καὶ τοῦτο οὐ  
 μικρὸν τῷ γε νοῦν ἔχοντι, ἀλλ' ἐν τοῖς, εἴτε ὑπὸ

<sup>1</sup> Μαργαρίτης Colb. tertius.  
 φησιν Colb. tertius.

<sup>1</sup> Cf. Dion Chrys. Or. 3. 72.

<sup>2</sup> Cf. Margites 3 (Aristotle, Eth. Nic. 6. 7, 1141): τὸν δ' οὐτ' ἄρ' σκαπτῆρα θεοὶ θέσαν οὐτ' ἀροτῆρα | οὐτ' ἄλλως τι σοφόν· πάσης δ' ἡμάρτανε τέχνης.

"The gods had taught him neither to dig nor to plough, nor any other skill; he failed in every craft." Trans. H. G. Evelyn-White in *L.C.L.*



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parsley or of some such thing, all that they may win the victory and have their name proclaimed by the herald. But as for us, before whom are set for the life we lead prizes so marvellous in multitude and in grandeur that they cannot be described in words, if we sleep on both ears and live lives of abundant licence, will it be possible for us to reach out and seize them with one hand? In that event slothfulness would be of great value for living, and the Sardanapalus<sup>1</sup> would carry off the highest prizes of all as regards happiness, or even Margites, who was neither a ploughman nor a digger nor anything else useful in life, as Homer<sup>2</sup> said—if indeed this work is really Homer's. Yet is not rather the saying of Pittacus true,<sup>3</sup> that "it is hard to be good"? For though we pass through many toils that are really toils, we can scarcely succeed in obtaining those goods of which, as we have already said above, no human goods can serve as an example. Therefore we ought not to idle away our time, nor for an ease that can last but a short while give up in exchange glorious hopes—that is, if we are not to be reproached and to incur retributions; I do not mean any that are inflicted here among men, although even that is no slight matter to a man of sense, but in the places of punishment, whether

<sup>3</sup> Cf. Plato, *Protag.* 340 c: οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται | καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον· Χαλεπὸν φάτ' ἐσθλὸν ἔμμεναι.

"Nor ringeth true to me | That word of Pittacus— | And yet 'twas a sage who spoke— | Hard, quoth he, to be good." Trans. by W. R. M. Lamb in *L.C.L.* Pittacus, ruler of Mytilene, despaired of ruling well on the ground here stated. Cf. also Bergk *Poet. Lyr. Gr.*, Simonides 5, and *Paroemiographi Graeci*, ed. Leutsch and Schneidewin, 1, p. 172.

## BASIL THE GREAT'S

γῆν, εἴτε καὶ ὅπου δὴ τοῦ παντὸς ὄντα τυγχάνει,  
 14 δικαιοτηρίοις.<sup>1</sup> ὥς τῷ μὲν ἀκουσίως τοῦ προσ-  
 ῆκοντος ἁμαρτόντι καὶ συγγνώμη τις ἴσως  
 παρὰ τοῦ Θεοῦ γένοιτο· τῷ δὲ ἐξεπίτηδες τὰ  
 χεῖρῳ προελομένῳ οὐδεμία παραίτησις, τὸ μὴ  
 οὐχὶ πολλαπλασίῳ τὴν κόλασιν ὑποσχεῖν.

IX. Τί οὖν ποιῶμεν; φαίη τις ἄν. τί ἄλλο  
 γε ἢ τῆς ψυχῆς ἐπιμέλειαν ἔχειν, πᾶσαν σχολὴν  
 2 ἀπὸ τῶν ἄλλων ἄγοντας;<sup>2</sup> οὐ δὴ οὖν τῷ σώματι  
 δουλευτέον, ὅτι μὴ πᾶσα ἀνάγκη· ἀλλὰ τῇ ψυχῇ  
 τὰ βέλτιστα ποριστέον, ὥσπερ ἐκ δεσμοτηρίου,  
 τῆς πρὸς τὰ τοῦ σώματος πάθη κοινωνίας<sup>3</sup> αὐτὴν  
 διὰ φιλοσοφίας λύοντας, ἅμα δὲ καὶ τὸ σῶμα τῶν  
 παθῶν κρείττον ἀπεργαζομένους, γαστρὶ μὲν γε  
 τὰ ἀναγκαῖα ὑπηρετοῦντας, οὐχὶ τὰ ἥδιστα, ὥς  
 οἷ γε τραπεζοποιούς τινας καὶ μαγείρους περι-  
 νοοῦντες, καὶ πᾶσαν διερευνώμενοι γῆν τε καὶ  
 θάλασσαν, οἷόν τιμι χαλεπῷ δεσπότη φόρους  
 ἀπάγοντες, ἐλεεινοὶ τῆς ἀσχολίας, τῶν ἐν ἄδου  
 κολαζομένων οὐδὲν πύσχοντες ἀνεκτότερον, ἀτε-  
 χνῶς εἰς πῦρ ξαίνοντες, καὶ κοσκίνῳ φέροντες  
 ὕδωρ, καὶ εἰς τετρημένον<sup>4</sup> ἀντλοῦντες πίθον,  
 3 οὐδὲν πέρας τῶν πόνων ἔχοντες. κουρὰς δὲ καὶ

<sup>1</sup> δικαστηρίοις editi antiqui.

<sup>2</sup> ἄγοντες antiqui duo libri.

<sup>3</sup> πρὸς τὸ σῶμα κοινωνίας Colb. tertius.

<sup>4</sup> τετριμμένον Colb. tertius, editi antiqui.

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<sup>1</sup> For this proverbial expression cf. *Paroemiographi Graeci*, I, p. 130. Cf. also Plato, *De legg.* 6. 780 c: ποιῶν τὸν νομοθέτην, τὸ τῶν παιζόντων, εἰς πῦρ ξαίνειν καὶ μυρία ἕτερα τοιαῦτα ἀνήνυτα πονοῦντα δρᾶν.

“Causes the lawgiver to card his wool (as the proverb has it) into the fire, and to labour in vain at an endless tale of toils.”

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these are under the earth or wheresoever in the universe they may happen to be. Since, in the case of one who fails involuntarily in his duty, some degree of pardon may perhaps be granted by God; but for him who has deliberately chosen the worse course in life there is no excuse that will save him from suffering the punishment many times over.

IX. What, then, shall we do? someone may ask. What else, indeed, than devote ourselves to the care of our souls, keeping all our leisure free from other things. Accordingly, we should not be slaves of the body, except so far as is strictly necessary; but our souls we should supply with all things that are best, through philosophy freeing them, as from a prison, from association with the passions of the body, and at the same time making the body likewise master of the passions, supplying the belly with what it cannot do without, but not with sweet dainties as those do who look everywhere for table-dressers and cooks and scour every land and sea, bringing tribute, as it were, to a stern master, pitiable objects because of their ceaseless activity, and suffering not a whit more tolerable pains than those who are chastised in Hades by being forced actually to card wool into a fire,<sup>1</sup> fetch water in a sieve,<sup>2</sup> or to pour it into a perforated jar,<sup>3</sup> having labour which never ends. And to

<sup>2</sup> Another proverbial expression. Cf. *Paroemiographi Graeci*, 2, p. 481. This was the punishment assigned to the Danaids in Hades.

<sup>3</sup> Cf. Lucian, *Dial. of the Dead*, 11. 4: οἷον τι πάσχουσιν αἱ τοῦ Δαῖαοῦ αὐται παρθένοι εἰς τὸν τετρημένον πίθον ἐπαντλοῦσαι.

"Suffering a punishment something like that of the daughters of Danaus who pour water into the perforated jar." Cf. also *Paroemiographi Graeci*, 1, p. 343.

- ἀμπεχόνας ἔξω τῶν ἀναγκαίων περιεργάζεσθαι, ἢ δυστυχοῦντων ἐστί, κατὰ τὸν Διογένους λόγον, ἢ ἀδικούντων. ὥστε καλλωπιστὴν εἶναι καὶ ὀνομάζεσθαι ὁμοίως αἰσχρὸν ἡγεῖσθαι φημι δεῖν τοὺς τοιούτους, ὡς τὸ ἐταιρεῖν ἢ ἀλλοτρίοις
- 4 γάμοις ἐπιβουλεύειν. τί γὰρ ἂν διαφέρει τῷ γε νοῦν ἔχοντι, ξυστίδα ἀναβεβλήσθαι ἢ τι τῶν φαύλων ἱμάτιον φέρειν, ἕως ἂν μηδὲν ἐνδέη<sup>1</sup> τοῦ πρὸς χειμῶνά τε εἶναι καὶ θάλλπος ἀλεξητήριον ;
- 5 καὶ τᾶλλα δὴ τὸν αὐτὸν τρόπον μὴ περιττότερον τῆς χρείας κατεσκευάσθαι, μηδὲ περιέπειν τὸ σῶμα πλέον ἢ ὡς ἄμεινον τῇ ψυχῇ. οὐχ ἥττον γὰρ ὄνειδος ἀνδρὶ τῷ γε ὡς ἀληθῶς τῆς προσηγορίας ταύτης ἀξίῳ, καλλωπιστὴν καὶ φιλοσώματον εἶναι, ἢ πρὸς ἄλλο τι τῶν παθῶν ἀγεννῶς
- 6 διακεῖσθαι. τὸ γὰρ τὴν πᾶσαν σπουδὴν εἰσφέρεισθαι, ὅπως ὡς κάλλιστα αὐτῷ<sup>2</sup> τὸ σῶμα ἔξοι, οὐ διαγινώσκοντός<sup>3</sup> ἐστὶν ἑαυτὸν, οὐδὲ συνιέντος τοῦ σοφοῦ παραγγέλματος, ὅτι οὐ τὸ ὀρώμενόν ἐστιν ὁ ἄνθρωπος· ἀλλὰ τινος δεῖται περιττοτέρας σοφίας, δι' ἧς ἕκαστος ἡμῶν, ὅστις ποτέ ἐστιν, ἑαυτὸν ἐπιγνώσεται. τοῦτο δὲ μὴ καθηραμένοις τὸν νοῦν ἀδυνατώτερον ἢ λημῶντι πρὸς τὸν ἥλιον ἀναβλέψαι.
- 7 Κάθαρσις δὲ ψυχῆς, ὡς ἀθρόως τε εἰπεῖν

<sup>1</sup> ἐνδέει, om. ἂν editi antiqui.

<sup>2</sup> αὐτοῦ Colb. tertius.

<sup>3</sup> γινώσκοντος Colb. tertius.

<sup>1</sup> Cf. Diogenes Laertius 6. 54: μειράκιον ἰδὼν καλλωπιζόμενον ἔφη (i.e., Diogenes of Sinope), εἰ μὲν πρὸς ἄνδρας, ἀτυχεῖς· εἰ δὲ πρὸς γυναῖκας, ἀδικεῖς.

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spend one's time, beyond what is necessary, on the care of the hair or on dress, is, according to the saying of Diogenes,<sup>1</sup> the mark of men who are either unfortunate or doing wrong. Hence, to be a dandy and get the name of being one ought, I maintain, to be considered by persons so inclined just as disgraceful as to keep company with harlots or to seduce other men's wives. For what difference should it make, at least to a man of sense, whether he is clothed in a costly robe or wears a cheap workman's cloak, so long as what he has on gives adequate protection against the cold of winter and the heat of summer? And in all other matters likewise, one ought not to be furnished out more elaborately than need requires, nor to be more solicitous for the body than is good for the soul. For it is no less a reproach to a man, who is truly worthy of that appellation, to be a dandy and a pamperer of the body than to be ignoble in his attitude towards any other vice. For to take all manner of pains that his body may be as beautiful as possible is not the mark of a man who either knows himself or understands that wise precept: "That which is seen is not the man, but there is need of a certain higher wisdom which will enable each of us, whoever he is, to recognize himself."<sup>2</sup> But unless we have purified our minds this is more impossible for us than for a blear-eyed man to gaze at the sun.

Now purification of the soul<sup>3</sup>—that I may speak in

"Seeing a youth adorning himself he said: 'If it is for men, you are unfortunate; but if it is for women, you do wrong.'"

<sup>2</sup> For the general thought, cf. Plato, *Phaedo* 75 and 115.

<sup>3</sup> For the thought, cf. Plato, *Phaedo* 82 B.

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- καὶ ὑμῖν ἱκανῶς, τὰς διὰ τῶν αἰσθήσεων ἡδονὰς ἀτιμάζειν, μὴ ὀφθαλμοὺς ἐστιᾶν ταῖς ἀτόποις τῶν θαυματοποιῶν ἐπιδείξουσιν ἢ σωμάτων θέαις ἡδονῆς κέντρον ἐναφιέντων, μὴ διὰ τῶν ὧτων διεφθαρμένην μελωδίαν τῶν ψυχῶν καταχεῖν.
- 8 ἀνελευθερίας γὰρ δὴ καὶ ταπεινότητος ἔκγονα πάθη ἐκ τοῦ τοιοῦδε τῆς μουσικῆς εἵδους ἐγγίνεσθαι πέφυκεν. ἀλλὰ τὴν ἐτέραν μεταδιωκτέον ἡμῖν, τὴν ἀμείνω τε καὶ εἰς ἄμεινον φέρουσαν ἢ καὶ Δαβὶδ χρώμενος ὁ ποιητῆς τῶν ἱερῶν ἀσμάτων, ἐκ τῆς
- 9 μανίας, ὥς φασί, τὸν βασιλέα καθίστη. λέγεται δὲ καὶ Πυθαγόραν κωμασταῖς περιτυχόντα μεθύουσι κελεῦσαι τὸν αὐλητὴν τὸν τοῦ κώμου κατάρχοντα, μεταβαλόντα τὴν ἁρμονίαν, ἐπαυλῆσαί σφισι τὸ Δώριον, τοὺς δὲ οὕτως ἀναφρονῆσαι ὑπὸ τοῦ μέλους, ὥστε τοὺς στεφάνους ρίψαντας, αἰσχυνο-
- 10 μένους ἐπανελθεῖν. ἕτεροι δὲ πρὸς αὐλὸν κορυβαντιῶσι καὶ ἐκβακχεύονται· τοσοῦτόν ἐστι τὸ διάφορον ὑγιούς ἢ μοχθηρᾶς μελωδίας ἀναπλησθῆναι.<sup>1</sup> ὥστε, τῆς νῦν δὴ κρατούσης ταύτης, ἡττον
- 11 ὑμῖν μεθεκτέον, ἢ οὐτινοσοῦν τῶν<sup>2</sup> αἰσχίστων. ἀτμούς γε μὴν παντοδαπούς ἡδονὴν ὀσφρήσει

<sup>1</sup> ἀναπληρῶσαι Colb. tertius.

<sup>2</sup> προδήλως add. Colb. tertius.

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<sup>1</sup> On the moral significance of music, cf. Plato, *Republic* 3. 401; also Aristotle, *Politics* 8. 7.

<sup>2</sup> Cf. 1 Kings 16. 15-23.

<sup>3</sup> For a similar effect of the Doric mode, and with a similar allusion to Pythagoras, cf. Quintilian, *Inst. or.* 10. 32. On the Doric mode, cf. Aristotle, *Politics*, 8. 5; and on the Ionic, cf. Plato, *Republic* 3. 399 A.

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general terms and in a manner sufficient for your understanding—consists in scorning the pleasures that arise through the senses, in not feasting the eyes on the silly exhibitions of jugglers or on the sight of bodies which gives the spur to sensual pleasure, in not permitting licentious songs to enter through the ears and drench your souls. For passions sprung of lack of breeding and baseness are naturally engendered by this kind of music.<sup>1</sup> But we should cultivate that other kind, which is better and leads to the better, through his use of which, as they say, David,<sup>2</sup> the poet of the Sacred Songs, freed the king from his madness. And it is related that Pythagoras too, chancing upon some drunken revellers, commanded the flute-player who led the revel to change his harmony and play to them the Doric mode;<sup>3</sup> and that thus the company came back to its senses under the influence of the strain, so that, tearing off their garlands, they went home ashamed. Yet others at the sound of the flute act like Corybantes and are excited to Bacchic frenzy.<sup>4</sup> Such is the difference between giving full ear to wholesome and to licentious music. Hence, since this latter is now in vogue, you should participate in it less than in the very basest of things. Furthermore, the mixing with the air of all manner of vapours that bring pleasure

<sup>4</sup> Cf. Plato, *Crito* 54 D : ταῦτα, ὃ φίλε ἑταῖρε Κρίτων, εὖ ἴσθι ὅτι ἐγὼ δοκῶ ἀκούειν, ὥσπερ οἱ κορυβαντιῶντες τῶν αὐλῶν δοκοῦσιν ἀκούειν, καὶ ἐν ἐμοὶ αὕτη ἡ ἡχὴ τούτων τῶν λόγων βομβεῖ καὶ ποιεῖ μὴ δύνασθαι τῶν ἄλλων ἀκούειν.

“Be well assured, my dear friend Crito, that this is what I seem to hear, as the frenzied dervishes of Cybele seem to hear the flutes, and this sound of these words re-echoes within me and prevents my hearing any other words.” Trans. by H. N. Fowler in *L.C.L.*

φέροντας τῷ αέρι καταμιγνύναι, ἢ μύροις ἑαυτοὺς ἀναχρῶννυσθαι, καὶ ἀπαγορεύειν αἰσχύνομαι. τί δ' ἂν τις εἴποι περὶ τοῦ μὴ χρῆναι τὰς ἐν ἀφῇ καὶ γεύσει διώκειν ἡδονάς, ἢ ὅτι καταναγκάζουσιν αὐται τοὺς περὶ τὴν ἑαυτῶν θήραν ἐσχολακότας, ὥσπερ τὰ θρέμματα, πρὸς τὴν γαστέρα καὶ τὰ ὑπ' αὐτὴν συννενευκότας<sup>1</sup> ζῆν ;

- 12 Ἐνὶ δὲ λόγῳ, παντὸς ὑπεροπτεύον τοῦ σώματος τῷ μή, ὡς ἐν βορβόρῳ, ταῖς ἡδοναῖς αὐτοῦ κατωρρύχθαι μέλλοντι, ἢ τοσοῦτον ἀνθεκτέον αὐτοῦ, ὅσον, φησὶ Πλάτων; ὑπηρεσίαν φιλοσοφία κτωμένου, εἰκότα που λέγων τῷ Παύλῳ, ὃς παραινεῖ μηδεμίαν χρῆναι τοῦ σώματος πρόνοιαν
- 13 ἔχειν εἰς ἐπιθυμιῶν ἀφορμὴν. ἢ τί διαφέρουσιν οἱ τοῦ μὲν σώματος ὡς ἂν κάλλιστα ἔχοι φροντίζουσι, τὴν δὲ χρησομένην αὐτῷ ψυχὴν ὡς οὐδενὸς ἀξίαν περιορῶσι, τῶν περὶ τὰ ὄργανα σπουδαζόντων, τῆς δὲ δι' αὐτῶν ἐνεργούσης
- 14 τέχνης καταμελούντων ; πᾶν μὲν οὖν τούναντίον κολάζειν αὐτὸ καὶ κατέχειν ὥσπερ θηρίου τὰς

<sup>1</sup> συννενευκότα antiqui tres libri.

<sup>1</sup> Cf. Plato, *Republic* 6. 498 B and C. πᾶν τούναντίον μεράκια μὲν ὄντα καὶ παῖδας μεираκιώδη παιδείαν καὶ φιλοσοφίαν μεταχειρίζεσθαι, τῶν τε σωμάτων, ἐν ᾧ βλαστάνει τε καὶ ἀνδροῦται, εὖ μάλα ἐπιμελεῖσθαι, ὑπηρεσίαν φιλοσοφία κτωμένους· προΐουσης δὲ τῆς ἡλικίας, ἐν ᾗ ἡ ψυχὴ τελειοῦσθαι ἄρχεται, ἐπιτείνειν τὰ ἐκείνης γυμνάσια· ὅταν δὲ λήγῃ μὲν ἡ βώμη, πολιτικῶν δὲ καὶ στρατειῶν ἐκτὸς γίγνηται, τότε ἤδη ἀφέτους νέμεσθαι καὶ μηδὲν ἄλλο πράττειν, ὃ τι μὴ παρέργον, τοὺς μέλλοντας εὐδαιμόνως βιώσεσθαι καὶ τελευτήσαντας τῷ βίῳ τῷ βεβιωμένῳ τὴν ἐκεῖ μοῖραν ἐπιστήσειν πρέπουσαν.

“In childhood and youth their study, and what philosophy they learn, should be suited to their tender years; during



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to the sense of smell, or the smearing of the body with perfumes, I am ashamed even to forbid. And what can one say about the importance of not cultivating the pleasures associated with the senses of touch and taste than that these compel those who are devoted to their pursuit to live, like animals, with all their attention centred upon the belly and the members below it?

But, in a single word, the body in every part should be despised by everyone who does not care to be buried in its pleasures, as it were in slime; or we ought to cleave to it only in so far as we obtain from it service for the pursuit of wisdom, as Plato advises,<sup>1</sup> speaking in a manner somewhat similar to Paul's when he admonishes us to make no provision for the body unto the arousing of concupiscences.<sup>2</sup> Or in what way do those differ, who are solicitous how the body may be as well off as possible, but overlook the soul, which is to make use of it, as utterly worthless, from those who are much concerned about their implements but neglect the art which uses them for its work? Hence we must do quite the opposite—chastise the body and hold it in check,

this period, while they are growing up towards manhood, the chief and special care should be given to their bodies, that they may have them to use in the service of philosophy; as life advances and the intellect begins to mature, let them increase the gymnastics of the soul; but when the strength of our citizens fails and is past civil and military duties, then let them range at will and engage in no serious labour, as we intend them to live happily here, and to crown this life with a similar happiness in another." Trans. by Jowett.

<sup>2</sup> Cf. Romans 13. 14: ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίαν.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences."

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- ὁρμὰς προσῆκε, καὶ τοὺς ἀπ' αὐτοῦ θορύβους  
 ἐγγινομένους τῇ ψυχῇ, οἶονεὶ μάστιγι, τῷ  
 λογισμῷ καθικνουμένους κοιμίζειν, ἀλλὰ μὴ  
 πάντα χαλινὸν ἡδονῆς ἀνέντας περιορᾶν τὸν  
 νοῦν, ὥσπερ ἡνίοχον, ὑπὸ δυσηνίων ἵππων  
 ὕβρει φερομένων παρασυρόμενον ἄγεσθαι· καὶ  
 τοῦ Πυθαγόρου μεμνήσθαι, ὃς τῶν συνόντων  
 τινὰ καταμαθὼν γυμνασίοις τε καὶ σιτίοις ἑαυτὸν  
 εὖ μάλα κατασαρκοῦντα, οὕτως ἔφη· Οὐ παύσῃ  
 χαλεπώτερον σεαυτῷ κατασκευάζων τὸ δεσμω-  
 15 τήριον; διὸ δὴ καὶ Πλάτωνά φασι τὴν ἐκ  
 σώματος βλάβην προειδόμενον, τὸ νοσῶδες  
 χωρίον τῆς Ἀττικῆς τὴν Ἀκαδημίαν καταλαβεῖν  
 ἐξεπίτηδες, ἵνα τὴν ἄγαν εὐπάθειαν τοῦ σώματος,  
 οἷον ἀμπέλου τὴν εἰς τὰ περιττὰ φορὰν, περι-  
 κόπτοι.<sup>1</sup> ἐγὼ δὲ καὶ σφαλερὰν εἶναι τὴν ἐπ'  
 ἄκρον εὐεξίαν ἰατρῶν ἤκουσα.
- 16 "Οτε τοίνυν ἡ ἄγαν αὕτη τοῦ σώματος ἐπι-  
 μέλεια, αὐτῷ τε ἀλυσιτελῆς τῷ σώματι καὶ πρὸς  
 τὴν ψυχὴν ἐμπόδιόν ἐστι, τό γε ὑποπεπτωκέναι
- 17 τούτῳ καὶ θεραπεύειν, μανία σαφές. ἀλλὰ μὴν  
 εἰ τούτου γε ὑπερορᾶν μελετήσαιμεν,<sup>2</sup> σχολῇ γ'  
 ἂν ἄλλο τι τῶν ἀνθρωπίνων θαυμάσαιμεν. τί  
 γὰρ ἔτι χρησόμεθα πλούτῳ, τὰς διὰ τοῦ σώματος  
 ἡδονὰς ἀτιμάζοντες; ἐγὼ μὲν οὐχ ὁρῶ, πλὴν εἰ

<sup>1</sup> περικόπτη editio Paris.

<sup>2</sup> μελετήσαιμεν editi antiqui.

<sup>1</sup> These words ascribed by Basil to Pythagoras are assigned by Stobaeus (*Serm.* 77 p. 456) to Plato.

<sup>2</sup> On the unhealthful location of the Academy, see Aelian, *Ver. Hist.* 9. 10; Plato, in reply to the physicians who advised

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as we do the violent chargings of a wild beast, and by smiting with reason, as with a whip, the disturbances engendered by it in the soul, calm them to sleep; instead of relaxing every curb upon pleasure and suffering the mind to be swept headlong, like a charioteer by unmanageable horses riotously running at large. And we ought to recall Pythagoras,<sup>1</sup> who, on perceiving that one of his followers was putting on superfluous flesh by exercises and heavy eating, said to him, "Pray cease making your prison-house more wretched for you to live in!"

It was for this reason, in fact, that Plato also, as we are told, providing against the harmful influence of the body, deliberately occupied the pestilential region in Attica, the Academy,<sup>2</sup> in order that he might prune away, as one prunes the vine of its excessive growth, the too great well-being of his body. And I myself have heard physicians say that extreme good health is even dangerous.

Since, then, such excessive concern for the body is not only unprofitable to the body itself but also a hindrance to the soul, that it should be subject to the body and be its servant is sheer madness. Yet surely, if we should make it a practice to despise the body, we should be slow, methinks, to feel admiration for any other thing that man may possess. For to what end shall we go on employing wealth if we scorn the pleasures arising through the body? As for me, I do not see, except that it

him to quit the Academy and live near the Lyceum, said: "Nay, as for me, I would not be persuaded to move even to Mount Athos in order to prolong my life." Cf. also Frazer's *Pausanias* II, pp. 388-9, who explains the cause of the unhealthfulness.

μή, κατὰ τοὺς ἐν τοῖς μύθοις δράκοντας, ἡδονήν  
 τινα φέροι θησαυροῖς κατορωρυγμένοις ἐπα-  
 18 γρυπνεῖν. ὅ γε μὴν ἐλευθερίως πρὸς τὰ τοιαῦτα  
 διακεῖσθαι πεπαιδευμένος, πολλοῦ ἂν δέοι ταπει-  
 νόν τι καὶ αἰσχροῦν ἔργῳ ἢ λόγῳ ποτὲ προελέσθαι.  
 τὸ γὰρ τῆς χρείας περιττότερον, καὶ Λύδιον ἢ  
 ψῆγμα, καὶ τῶν μυρμήκων ἔργον τῶν χρυ-  
 σοφόρων, τοσοῦτ' ἂν πλεον ἁτιμάσει, ὅσῳ περ ἂν  
 ἦττον προσδέηται· αὐτὴν δὲ δήπου τὴν χρείαν  
 τοῖς τῆς φύσεως ἀναγκαίοις, ἀλλ' οὐ ταῖς ἡδοναῖς  
 19 ὀριεῖται. ὥς οἱ γε τῶν ἀναγκαίων ὄρων ἔξω  
 γενόμενοι,<sup>1</sup> παραπλησίως τοῖς κατὰ τοῦ πρανοῦς  
 φερομένοις, πρὸς οὐδὲν στάσιμον ἔχοντες ἀπο-  
 βῆναι, οὐδαμοῦ τῆς εἰς τὸ πρόσω φορᾶς ἴστανται·  
 ἀλλ' ὅσῳ περ ἂν πλείῳ προσπεριβάλονται,<sup>2</sup> τοῦ  
 ἴσου δέονται ἢ καὶ πλείονος πρὸς τὴν τῆς ἐπι-  
 θυμίας ἐκπλήρωσιν, κατὰ τὸν Ἐξηκεστίδου  
 Σόλωνα, ὅς φησι·

Πλούτου δ' οὐδὲν τέρμα πεφασμένον ἀνδράσι  
 κείται.

20 τῷ δὲ Θεόγνιδι πρὸς ταῦτα διδασκάλῳ χρηστέον  
 λέγοντι·

Οὐκ ἔραμαι πλουτεῖν οὔτ' εὐχομαι, ἀλλὰ μοι  
 εἴη

Ζῆν ἀπὸ τῶν ὀλίγων μηδὲν ἔχοντι κακόν.

Ἐγὼ δὲ καὶ Διογένοους ἄγαμαι τὴν πάντων  
 ὁμοῦ τῶν ἀνθρωπίνων ὑπεροψίαν· ὅς γε καὶ  
 βασιλέως τοῦ μεγάλου ἑαυτὸν ἀπέφηνε πλου-

<sup>1</sup> γινόμενοι editi antiqui.

<sup>2</sup> προσπεριλάβονται codex Combes.

## TO YOUNG MEN

might furnish us with a sort of pleasure to keep awake at night guarding, like the dragons of mythology, buried treasures! Assuredly, however, that man who has been trained to regard such goods as a freeman should would be quite unlikely ever to choose anything base or shameful in word or deed. For that which is in excess of any need, even if it be the gold-dust of Lydia<sup>1</sup> or the wealth of the gold-gathering ants,<sup>2</sup> he will despise all the more the less he needs it; and "need" itself he will, of course, define in terms of the requirements of nature and not in terms of pleasure. For those who go beyond the bounds of necessity are like men who rush headlong down a slope and, being unable to bring up against any firm object, find it impossible to halt at any point their onward impetus; nay, the more they gather in to themselves the more they require that much, or even a greater amount, for the fulfilment of their desires, according to Solon son of Execestides,<sup>3</sup> who declares: "Of wealth no limit lies revealed to men." And we ought to use Theognis<sup>4</sup> as a teacher in these matters, when he says: "I am not eager to be rich, nor do I pray for this, but may it be mine to live on little, suffering no evil."

And I admire also the scorn of Diogenes<sup>5</sup> for all human goods without exception, who declared himself richer than the Great King by reason of the fact

<sup>1</sup> Cf. Herod. *Hist.* 1. 93.

<sup>2</sup> Cf. Herod. *Hist.* 3. 102.

<sup>3</sup> *Elegies* 11. 71 (in *L.C.L.* 13. 71). This line is also cited for Theognis, no. 227.

<sup>4</sup> Theognis 1155-1156.

<sup>5</sup> *i.e.* Diogenes of Sinope. For the story, cf. Aelian, *Ver. Hist.* 10. 16; also Plutarch, *De fort. et virtut. Alex. or.* 1. 311.

- σιώτερον, τῷ ἐλαττόνων ἢ ἐκεῖνος κατὰ τὸν βίον  
 21 προσδεῖσθαι. ἡμῖν δὲ ἄρα εἰ μὴ τὰ Πυθίου τοῦ  
 Μυσοῦ προσείη τάλαντα, καὶ πλέθρα γῆς τόσα  
 καὶ τόσα, καὶ βοσκημάτων ἐσμοὶ πλείους ἢ  
 ἀριθμῆσαι, οὐδὲν ἐξαρκέσει. ἀλλ', οἶμαι, προσ-  
 ἤκει<sup>1</sup> ἀπόντα τε μὴ ποθεῖν τὸν πλοῦτον, καὶ  
 παρόντος μὴ τῷ κεκτῆσθαι μᾶλλον φρονεῖν, ἢ τῷ  
 22 εἰδέναι αὐτὸν εὖ<sup>2</sup> διατίθεσθαι. τὸ γὰρ τοῦ  
 Σωκράτους εὖ ἔχει· ὃς μέγα φρονούντος πλουσίου  
 ἀνδρὸς ἐπὶ τοῖς χρήμασιν οὐ πρότερον αὐτὸν  
 θαυμάσειν ἔφη, πρὶν ἂν καὶ ὅτι κεχρησθαι τού-  
 23 τοις ἐπίσταται, πειραθῆναι. ἡ Φειδίας μὲν καὶ  
 Πολύκλειτος, εἰ τῷ χρυσίῳ μέγα ἐφρόνουν καὶ  
 τῷ ἐλέφαντι, ὧν ὁ μὲν Ἑλλείους τὸν Δία, ὁ δὲ  
 τὴν Ἥραν Ἀργείοις ἐποίησάτην, καταγελάστω  
 ἂν ἦστην ἀλλοτρίῳ πλούτῳ καλλωπιζόμενοι,  
 ἀφέντες τὴν τέχνην, ὑφ' ἧς καὶ ὁ χρυσὸς ἡδίων  
 καὶ τιμιώτερος ἀπεδείχθη· ἡμεῖς δὲ τὴν ἀνθρω-  
 πείαν ἀρετὴν οὐκ ἐξαρκεῖν ἑαυτῇ<sup>3</sup> πρὸς κόσμον  
 ὑπολαμβάνοντες, ἐλάττονος αἰσχύνης ἄξια ποιεῖν  
 οἴομεθα ;  
 24 Ἄλλὰ δῆτα πλούτου μὲν ὑπεροψόμεθα καὶ τὰς  
 διὰ τῶν αἰσθήσεων ἡδονὰς ἀτιμάσομεν, κολακείας  
 δὲ καὶ θωπείας διωξόμεθα, καὶ τῆς Ἀρχιλόχου

<sup>1</sup> προσήκειν tres MSS.

<sup>2</sup> εὖ add. editio Paris.

## TO YOUNG MEN

that he needed less for living than the King.<sup>1</sup> But for us of to-day, it would seem, nothing will suffice except all the talents of Pythias the Mysian,<sup>2</sup> and so-and-so many acres of land, and herds of cattle past numbering. But, in my opinion, we ought not to long for wealth if it be lacking, and, if we have it, we should not pride ourselves so much on its possession as on the knowledge that it is being put to good uses. For the saying of Socrates<sup>3</sup> is well put. He, when a wealthy man was manifesting great pride in his riches, said that he would not admire him before he had found out by trial that he also knew how to use them. Would not Pheidias and Polycleitus, one of whom made the Zeus for the Elians and the other the Hera for the Argives, if they had prided themselves greatly on the gold and the ivory in them, have been objects of derision for glorying in a wealth not their own, passing over the art which enabled them to render the gold both more pleasing and more precious; but if we suppose that human virtue is not sufficient to itself for an adornment, do we imagine that what we are doing merits a lesser shame than would have been theirs?

But, forsooth, are we to despise wealth and have contempt for the pleasures of the senses, and yet go seeking for flattery and adulation, and imitate the

<sup>1</sup> Cf. Dion Chrys. 6. 6.

<sup>2</sup> Cf. Herod. *Hist.* 7. 27: Pytheas, reputed to be the richest man in the world, told Xerxes that he possessed 2,000 talents of silver, 393,000 gold darics (staters), not to speak of other kinds of property.

<sup>3</sup> Cf. Dion Chrys. 3. 102. Cf. also Cicero, *Tusc.* 5. 12.

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<sup>3</sup> *ἐαυτὴν* editio Basil., *καθ' ἐαυτὴν* editio Paris.

## BASIL THE GREAT'S

- ἀλώπεκος τὸ κερδαλέον τε καὶ ποικίλον ζηλώ-  
 25 σομεν ; ἀλλ' οὐκ ἔστιν ὁ μᾶλλον φευκτέον τῷ  
 σωφρονοῦντι, τοῦ πρὸς δόξαν ζῆν, καὶ τὰ τοῖς  
 πολλοῖς δοκοῦντα περισκοπεῖν, καὶ μὴ τὸν ὀρθὸν  
 λόγον ἡγεμόνα ποιεῖσθαι τοῦ βίου, ὥστε, κἂν  
 πᾶσιν ἀνθρώποις ἀντιλέγειν, κἂν ἀδοξεῖν καὶ  
 κινδυνεύειν ὑπὲρ τοῦ καλοῦ δέῃ, μηδὲν αἰρεῖσθαι  
 26 τῶν ὀρθῶς ἐγνωσμένων παρακινεῖν. ἢ τὸν μὴ  
 οὕτως ἔχοντα τί τοῦ Αἰγυπτίου σοφιστοῦ φήσο-  
 μεν ἀπολείπειν, ὃς φυτὸν ἐγίγνετο καὶ θηρίον,  
 ὁπότε βούλοιτο, καὶ πῦρ καὶ ὕδωρ καὶ πάντα  
 27 χρήματα, εἴπερ δὴ καὶ αὐτὸς νῦν μὲν τὸ δίκαιον  
 ἐπαινέσεται παρὰ τοῖς τοῦτο τιμῶσι, νῦν δὲ τοὺς  
 ἐναντίους ἀφήσει λόγους, ὅταν τὴν ἀδικίαν εὐδο-  
 κимоῦσαν αἰσθηται, ὅπερ δίκης<sup>1</sup> ἐστὶ κολάκων ;  
 καὶ ὥσπερ φασὶ τὸν πολύποδα τὴν χροάν πρὸς  
 τὴν ὑποκειμένην γῆν, οὕτως αὐτὸς τὴν διάνοιαν  
 πρὸς τὰς τῶν συνόντων γνώμας μεταβαλεῖται.<sup>2</sup>

X. Ἀλλὰ ταῦτα μὲν που κἂν τοῖς ἡμετέροις

<sup>1</sup> δίκη editio Paris., ἡπερ δίκη Colb. tertius.

<sup>2</sup> μεταβάλλεται duo MSS.

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<sup>1</sup> i.e. Archilochus of Paros. Cf. Bergk, Archilochus, *Poet. Lyr. Gr.*, 89. 5. The fox made an alliance with the eagle, but the eagle broke faith by killing the young of the fox when he was absent. The fox got his revenge by taking a brand from an altar and setting fire to the eagle's nest. Cf. Plato, *Republic* 2. 365 c: πρόθυρα μὲν καὶ σχῆμα κύκλω περὶ ἑμαυτὸν σκιαγραφίαν ἀρετῆς περιγραφτέον, τὴν δὲ τοῦ σοφωτάτου Ἀρχιλόχου ἀλωπέκα ἐλκτέον ἐξόπισθεν κερδαλεῖν καὶ ποικίλῃν.

"For a front and a show I must draw about myself a shadow-outline of virtue, but trail behind me the fox of the most sage Archilochus, shifty and bent on gain." Trans. by Paul Shorey in *L.C.L.*



## TO YOUNG MEN

shiftiness and cunning of the fox of Archilochus? <sup>1</sup> On the contrary, there is nothing which a prudent man must shun more carefully than living with a view to popularity and giving serious thought to the things esteemed by the multitude, instead of making sound reason his guide of life, so that, even if he must gainsay all men and fall into disrepute and incur danger for the sake of what is honourable, he will in no wise choose to swerve from what has been recognized as right. Or in what respect shall we say that a person of so unstable a character differs from the Egyptian mountebank <sup>2</sup> who, whenever he wished, became a plant, or a wild beast, or fire or water or anything else, if in sooth he himself is at one time to praise justice when in the presence of those who esteem that, but will at another time take quite the opposite position whenever he perceives that injustice is held in honour—as is the way of flatterers? And just as the polyp, <sup>3</sup> they say, changes its colour to match the ground on which it lies, so will he change his mind according to the opinions of those about him.

X. But although we Christians shall doubtless

<sup>2</sup> Proteus is meant. Cf. Homer, *Od.* 4. 384–386: *πωλεῖται τις δεῦρο γέρων ἄλιος νημερτῆς | ἀθάνατος Πρωτεύς Αἰγύπτιος, ὅς τε θαλάσσης | πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς.*

“There is wont to come hither the unerring old man of the sea, immortal Proteus of Egypt, who knows the depths of every sea, and is the servant of Poseidon.” Trans. by A. T. Murray in *L.C.L.* Plato in *Euthydemus* (288 B) has Socrates compare the trickery of the sophists to that of Proteus the Egyptian.

<sup>3</sup> Theognis 215 ff. Cf. Athenaeus, 7. 316 f. Plutarch also makes frequent use of this comparison as in *De amicor. mult.* 6, p. 365, *De adulat. et amic. disor.* p. 187 and p. 193.

## BASIL THE GREAT'S

λόγοις τελειότερον μαθησόμεθα· ὅσον δὲ σκια-  
 γραφίαν τινὰ τῆς ἀρετῆς, τό γε νῦν εἶναι, ἐκ τῶν  
 ἔξωθεν παιδευμάτων περιγραφώμεθα.<sup>1</sup> τοῖς γὰρ  
 ἐπιμελῶς ἐξ ἐκάστου τὴν ὠφέλειαν ἀθροίζουσιν,  
 ὥσπερ τοῖς μεγάλοις τῶν ποταμῶν,<sup>2</sup> πολλὰ  
 γίνεσθαι πολλαχόθεν αἱ προσθήκαι πεφύκασιν.  
<sup>2</sup> τὸ γὰρ καὶ σμικρὸν ἐπὶ σμικρῷ κατατίθεσθαι,  
 οὐ μᾶλλον εἰς ἀργυρίου προσθήκην, ἢ καὶ εἰς  
 ἡντιναοῦν ἐπιστήμην ὀρθῶς ἡγεῖσθαι ἔχειν τῷ  
<sup>3</sup> ποιητῇ προσήκεν. ὁ μὲν οὖν Βίας τῷ υἱεὶ πρὸς  
 Αἰγυπτίους ἀπαίρουντι καὶ πυνθανομένῳ τί ἂν  
 ποιῶν αὐτῷ μάλιστα κεχαρισμένα πράττοι·  
 Ἐφόδιον, ἔφη, πρὸς γῆρας κτησάμενος, τὴν  
 ἀρετὴν δὴ τὸ ἐφόδιον λέγων, μικροῖς ὄροις αὐτὴν  
 περιγράφων, ὅς γε ἀνθρωπίνῳ βίῳ τὴν ἀπ' <sup>3</sup>  
<sup>4</sup> αὐτῆς ὠφέλειαν ὠρίζετο. ἐγὼ δέ, κἂν τὸ  
 Τιθωνοῦ τις γῆρας, κἂν τὸ Ἀργανθωνίου λέγη,  
 κἂν τὸ τοῦ μακροβιωτάτου παρ' ἡμῖν <sup>4</sup> Μαθου-  
 σάλα, ὃς χίλια ἔτη, τριάκοντα δεόντων, βιῶναι  
 λέγεται, κἂν σύμπαντα τὸν ἀφ' οὗ γεγόνασιν  
 ἄνθρωποι, χρόνον ἀναμετρῇ, ὥς ἐπὶ παίδων  
 διανοίας γελάσομαι, εἰς τὸν μακρὸν ἀπο-

<sup>1</sup> περιγραφόμεθα editi antiqui et Reg. tertius.

<sup>2</sup> κατὰ τὸν Ἡσίοδον add. editio Paris.

<sup>3</sup> ἐπ' editio utraque.

<sup>4</sup> ἡμῶν editi antiqui.

<sup>1</sup> For the expression, cf. p. 428, note 1. Cf. also Plato, *Phaedo* 69 b.

<sup>2</sup> Cf. Hesiod, *Works and Days*, 361 and 362: εἰ γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο | καὶ θαμὰ τοῦτ' ἔρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο.

"For if you add only a little to a little and do this often, soon that little will become great." Trans. by H. G. Evelyn-White in *L.C.L.*

learn all these things more thoroughly in our own literature, yet for the present, at least, let us trace out a kind of rough sketch,<sup>1</sup> as it were, of what virtue is according to the teaching of the pagans. For by those who make it their business to gather the benefit to be derived from each source many accretions from many sides are wont to be received, as happens to mighty rivers. Indeed we are entitled to consider that the poet's saying<sup>2</sup> about "adding little to little" holds good no more for increment of money than it does for increment in respect of knowledge of any kind whatever. Bias,<sup>3</sup> for instance, when he was asked by his son, who was about to depart for Egypt, what he could do that would gratify him most, replied: "By acquiring travel-supplies for your old age," meaning by "travel-supplies" virtue, no doubt, though the terms in which he defined it were too narrow, seeing that he limited to human life the benefit to be derived from virtue. But as for me, if anyone should mention the old age of Tithonus,<sup>4</sup> or that of Arganthonius,<sup>5</sup> or of Mathusala,<sup>6</sup> whose life was the longest of any man's (for he is said to have lived a thousand years lacking thirty), or if anyone reckons up all the time which has elapsed since men have existed, I shall laugh thereat as at a childish idea when I

<sup>3</sup> One of the seven wise men of Greece. For the saying, cf. Diogenes Laertius, 1. 88: ἐφόδιον ἀπὸ νεότητος εἰς γῆρας ἀναλαμβάνει σοφίαν.

"Make wisdom your provision for the journey from youth to old age."

<sup>4</sup> Cf. *Homeric Hymns*, 5. 218 ff.; also Horace, *Odes* 1. 28. 7 and 2. 16. 30.

<sup>5</sup> Cf. Herod. *Hist.* 1. 6. 3.

<sup>6</sup> Cf. Gen. 5. 25.

- σκοπῶν καὶ ἀγῆρω αἰῶνα, οὐ πέρας οὐδέν ἐστι  
 τῇ ἐπινοίᾳ λαβεῖν, οὐ μᾶλλον γε ἢ τελευτὴν  
 5 ὑποθέσθαι τῆς ἀθανάτου ψυχῆς. πρὸς ὄνπερ  
 κτᾶσθαι παραινέσαιμ' ἂν τὰ ἐφόδια, πάντα λίθον  
 κατὰ τὴν παροιμίαν κινουντας, ὅθεν ἂν μέλλῃ  
 τις ὑμῖν ἐπ' αὐτὸν ὠφέλεια γενήσεσθαι. μὴδ'  
 ὅτι χαλεπὰ ταῦτα καὶ πόνου δεόμενα, διὰ τοῦτ'  
 ἀποκνήσωμεν· ἀλλ' ἀναμνησθέντας<sup>1</sup> τοῦ παραι-  
 νέσαντος, ὅτι δέοι βίον μὲν ἄριστον αὐτὸν<sup>2</sup>  
 ἕκαστον προαιρεῖσθαι, ἡδὺν δὲ προσδοκᾶν τῇ  
 συνηθείᾳ γενήσεσθαι, ἐγχειρεῖν τοῖς βελτίστοις.  
 6 αἰσχρὸν γὰρ τὸν παρόντα καιρὸν προεμένους,  
 ὕστερόν ποτ' ἀνακαλεῖσθαι τὸ παρελθόν, ὅτε  
 οὐδὲν ἔσται πλέον ἀνιωμένοις.
- 7 Ἐγὼ μὲν οὖν ἃ κράτιστα εἶναι κρίνω, τὰ μὲν  
 νῦν εἶρηκα, τὰ δὲ παρὰ πάντα τὸν βίον ὑμῖν  
 συμβουλεύσω. ὑμεῖς δέ, τριῶν ἀρρωστημάτων  
 ὄντων,<sup>3</sup> μὴ τῷ ἀνιάτῳ προσεοικέναι δόξητε, μὴδὲ  
 τὴν τῆς γνώμης νόσον παραπλησίαν τῇ τῶν εἰς  
 8 τὰ σώματα δυστυχησάντων δείξητε. οἱ μὲν γὰρ  
 τὰ μικρὰ τῶν παθῶν κάμνοντες, αὐτοὶ παρὰ  
 τοὺς ἰατροὺς ἔρχονται· οἱ δὲ ὑπὸ μειζόνων κατα-  
 ληφθέντες ἀρρωστημάτων, ἐφ' ἑαυτοὺς καλοῦσι

<sup>1</sup> ἀναμνησθέντες antiqui duo libri.  
 αὐτῶν editi antiqui.

## TO YOUNG MEN

gaze towards that long and ageless eternity whose limit the mind can in no wise grasp any more than it can conceive an end for the immortal soul. It is for this eternity that I would exhort you to acquire travel-supplies, leaving no stone unturned, as the proverb has it,<sup>1</sup> wherever any benefit towards that end is likely to accrue to you. And because this is difficult and calls for toil, let us not on this account draw back, but recalling the words of him <sup>2</sup> who urged that every man should choose the life which is in itself best, in the expectation that through habit it will prove agreeable, we should attempt the best things. For it would be disgraceful that we, having thrown away the present opportunity, should at some later time attempt to summon back the past when all our vexation will gain us nothing.

Accordingly, of the things which in my judgment are best, some I have told you at this time, while others I shall continue to recommend to you throughout my whole life: but as for you, remembering that there are three infirmities, pray do not seem to resemble the one which is incurable, nor to exhibit the disease of the mind, which resembles that which those endure who are afflicted in body. For whereas those who suffer from slight ailments go of themselves to physicians, and those who are attacked by more serious diseases summon to their homes those who

<sup>1</sup> Cf. *Paroemiographi Graeci*, L.-S. 1, p. 146.

<sup>2</sup> The saying is ascribed to the Pythagoreans. Cf. Plutarch, *De exilio* 8. 376: τὸ γὰρ καλὸν ἐκείνο παράγγελμα τῶν Πυθαγορείων. Ἐλοῦ βίον ἄριστον, ἥδυν δὲ αὐτὸν ἡ συνήθεια ποιήσει.

"For there is that noble precept of the Pythagoreans: Choose the best life and habit will make it sweet."

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<sup>3</sup> ὄντων om. editio Basil. et MSS.

## BASIL THE GREAT'S

τοὺς θεραπεύοντας·<sup>1</sup> οἱ δ' εἰς ἀνήκεστον παν-  
 τελῶς μελαγχολίας παρενεχθέντες, οὐδὲ προ-  
 σιόντας προσίενται. ὃ μὴ πάθητε<sup>2</sup> τῶν νῦν  
 ὑμεῖς, τοὺς ὀρθῶς ἔχοντας τῶν λογισμῶν<sup>3</sup>  
 ἀποφεύγοντες.

<sup>1</sup> θεραπεύοντας codices duo.

<sup>2</sup> πάθοιτε unus codex.

<sup>3</sup> τὸν λογισμὸν duo MSS.

## TO YOUNG MEN

will treat them; yet those who have reached the stage of melancholy that is absolutely beyond remedy do not even admit physicians when they call.<sup>1</sup> Pray do you not become afflicted in this last-named manner, characteristic of the men of the present time, by avoiding those whose reasoning faculties are sound.

<sup>1</sup> *For whereas those who suffer . . . call.* The thought of this passage seems to have been suggested by Plutarch, *Quomodo quis suos in virtute sentiat profectus*, 81 f.





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